

LUMEN VITAE

INTERNATIONAL REVIEW OF RELIGIOUS EDUCATION

English Edition

VOL. VII. — No. 3

July - September 1952

INTERNATIONAL CENTRE FOR STUDIES IN RELIGIOUS EDUCATION

27, rue de Spa

BRUSSELS — BELGIUM

CONTENTS

DEVELOPING AN AWARENESS OF GOD

François TAYMANS D'EYPERNON, S. J.

*Professor of Theology, Saint-Albert-de-Louvain College, Louvain
(Belgium)*

Faith, the Christian and the Holy Trinity 341

A.-M. HENRY, O. P.

Editor, 'La Vie Spirituelle', Paris (France)

Teaching the Holy Trinity to the Faithful 350

Louis LOCHET,

Parish priest, Rheims (France)

Union with God, the Soul of Teaching about God 359

André BRIEN

Chaplain, École Normale Supérieure, Paris (France)

The Problem of God and Intellectual Unbelievers 367

Petro van HARDENBERG

Sister of Bethany, Amsterdam (Holland).

Help Offered to Unbelievers 373

Pierre THIVOLLIER

Fils de la Charité, Issy-les-Moulineaux, Seine (France)

God and the Man in the Street 379

SOME EXAMINERS

Higher Religious Certificate (Great Britain)

**The Opportuneness and Manner of Presenting Arguments to
Prove the Existence of God 388**

CONTENTS

337

Léon BARBEY

Professor, Facultés Catholiques, Lyons (France)

The Sense of God in the Child 393

Jeanne-Marie DINGEON

'Formation Chrétienne des Tout-Petits' Centre, Paris (France)

Developing the Sense of God's Presence in Infants 401

Charles MOELLER

Lecturer, University of Louvain (Belgium)

The Sense of God in Contemporary Literature 407

VARIA

Johannes HOFINGER, S. J.

Professor, Chinese Seminary, Manila (Philippines)

Adaptation in Missionary Catechesis 425

Pierre RANWEZ, S. J.

*International Centre for Studies in Religious Education, Brussels
(Belgium)*

Examinations of Conscience 432

INTERNATIONAL SURVEY

I. FACTS

AFRICA: Tanganyika (R. WALSH) 439

AMERICA: NORTH AMERICA: Canada (A. LÉONARD, S. J.). 443

LATIN AMERICA: Columbia (H. VERGARA), **Uruguay** (M.-T. SANGUINETTI DE VILARO) 446

ASIA: Ceylon (E. GASPARD, S. J.), **China** (J. HOFINGER, S. J.), **Syria** (Mgr. F. AYOUB) 451

EUROPE : <i>Austria</i> (R. DE LE COURT, S. J.), <i>Belgium</i> (P. RANWEZ, S. J., J. JACQUES), <i>France</i> (M. R. BOUCHEMOUSSE, F. COUDREAU, S. S., P. RANWEZ, S. J.), <i>Italy</i> (T. REZETTE), <i>Norway</i> (B. HAREIDE), <i>Spain</i> (R. MENDIZÁBAL, S. J., A. DRÈZE, S. J.)	460
---	-----

II. LITERATURE

ENGLISH LANGUAGE : <i>Great Britain India, United States of America</i> (F. H. DRINKWATER, A. LÉONARD, S. J., F. SOMERVILLE, S. J.)	489
FRENCH LANGUAGE, (P. RANWEZ, S. J.)	494
ITALIAN LANGUAGE (V. SINISTRERO, S. D. B.)	496

Developing an Awareness of God

Faith, the Christian and the Holy Trinity

by François TAYMANS D'EYPERNON, S. J.
*Professor of Theology, Saint-Albert-de-Louvain College*¹

Christians will give more thought to the mystery of the Holy Trinity if they see the place which this truth holds in their lives. When we recall the attention paid by the first generations of Christians to this chief mystery, we cannot but see that a neglect has crept in. Not that the Christian of today refuses to believe in the reality of Three Persons in one God, but he regards it as one mystery among many, perhaps the most important, certainly the most difficult to grasp, and in any case without any practical value for himself.² In early days people were conscious of a vivifying union begun at Baptism and strengthened by the sacramental life. One entered into relationship with the Trinity at the same time as one entered the Church, and that relationship was broken only by sin. If, then, we wish to make Christians appreciate this primary truth, it seems essential that we show them that the Christian life begins and develops in and through the Holy Trinity. We have explained elsewhere³ how in family and social life the Catholic can find an image, well adapted to his daily life, of this highest mystery. Here we will insist rather on the life of faith and show how the Father, Son and Holy Ghost are operating to bring us into their Kingdom.⁴

¹ Fr. François TAYMANS D'EYPERNON, born 1898, entered the Society of Jesus 1915, ordained priest 1929. Doctor in Philosophy and Theology. For five years, taught Philosophy at Kandy Seminary (Ceylon). Now professor of Theology at Saint Albert, Louvain. — Publications at the Museum Lessianum, Louvain: *Le Blondélisme, Le Mystère Primordial* (1946), *Les paradoxes du Bouddhisme* (1947), *La Sainte Trinité et les Sacrements* (1949). — Address: 23, route de Mont-Saint-Jean, Louvain, BELGIUM (Editor's note).

² We speak of Christians as a whole; we have not forgotten those spiritual writings of interior souls who have brought to the fore the place of the mystery of the Trinity for our own day.

³ *Le Mystère Primordial*, Desclée de Brouwer, 2nd. edition, 1950.

⁴ We offer here the outline of a work we hope to publish some day.

In the traditional vocabulary of the Church, since it was used by the Fathers¹ and adopted by the Scholastics, the word *credere* can be used in three senses. To believe something or some one, believe in someone, have faith in some one. And applying this word to the principal object of faith, namely God the Author of salvation, they would say: believe God, to denote that He is the object of our belief; believe in God, because He is also the motive of our faith: we believe what is revealed because it is God who has vouchsafed it. To have faith in God, because the act of faith by which the believer affirms the truths to be believed, is also a movement towards God the rewarder promising the vision of the things one now affirms without having seen them.

As St. Thomas explains, the truth which by faith we now hold as certain is what we tend towards as our last end with our whole being, intelligence and will (*Summa Th.*, II^aII^{ae}, q. II, a. 2, c.).

Considering the material object of our faith, what we believe, we can, no doubt, arrive at the Three Divine Persons. For the God who rewards with eternal happiness is the Father, Son and Holy Ghost, but we would like, using the third sense of the word *credere*, have faith in God, show how in our movement to God, the Father, Son and Holy Ghost are manifested to us. And since the *lex orandi* is the *lex credendi*, we will be safe in looking at the way in which the Church draws up its prayer in order to see therein the modalities of the movement of faith. Now the Church in her prayers usually addresses the Father, through the Son, in the unity of the Holy Spirit. We will, therefore, describe the movement of our faith as directed to the Father, through the Son, in the Holy Spirit.

I. THE MOVEMENT OF OUR FAITH TO THE FATHER

The end towards which the Christian tends by faith and the principal object he professes in saying the *Credo*, is God, the Author and Giver of beatitude. God, our salvation, known not merely as the term to which all must be referred because all comes from Him, but as the God of love who introduces into the mystery

¹ E. g. St. Augustine: « Quid est... credere in eum? Credendo amare, credendo diligere, credendo in eum ire, eius membris incorporari » (*In Joan. Tract. XXIX*, P. L., XXXV, 1631).

of His inner life those He loves, in order to make them enjoy happiness in Him ; such is the object of the encounter of man who has been led by grace to the portals of salvation.

We say the man led to the portals of salvation. Notice that the two truths we must believe for salvation are the existence of God and His rewarding those who seek Him. The pagan who receives the grace of conversion discovers this in the light given him from above. Supposing that, ignorant in good faith of Christ, the Church and all the truths she proposes for our belief, he has received the gift of making a salutary act of faith, then what that man gathers in the light from above is that there exists a God of love, who is interested in him, a God ready to receive him and satisfy his desires, a God before whom he is not now simply a creature, but as a son, called to live the life of Heaven. God has become for that man a Father.

We say that the word which the believer spontaneously pronounces when he opens his eyes to the light is : God is a Father. That is the first truth. No doubt this truth is but obscurely perceived, yet it is nevertheless one which produces a new orientation, in love, of the whole activity and life of this believer. And all the rest is contained in that and is implicitly affirmed by the man to whom grace has come. For all the rest, as we shall see, has its source in the Father.

* * *

The people of Israel, who had not yet received the revelation of the eternal Fatherhood of God, lived in this consciousness of God as the father of His people and father of all the just. One could quote in support of this statement almost any page of the Old Testament. The dealings of Jahveh towards His people is that of a father going before his own to lead them out of Egypt and into the Promised Land, chastising this chosen people when they sin, but never abandoning them. The prayer of Ecclesiasticus sums up in a few words this consciousness of God's fatherhood being exercised over Israel : " Gather anew all the tribes of Jacob, and make them thy beloved possession as of old. Have compassion on the people that is called by thy own name, on Israel, thy first-born " (*Ecclesiasticus*, xxxvi, 13-4).

Deuteronomy represents God as an eagle that incites its young to venture in the air and hovers above them and spreads its wings and takes them up to rest on its own shoulders (*Deut.*, xxxii, 11).

And to show His predilection for the house of David, God tells the royal prophet concerning Solomon : " He shall find in me a father, and I in him a son " (II *Kings*, VII, 14).

* * *

When Christ came to give us the full revelation, this was the truth He taught first. The whole Gospel message could be summed up in the words : " that so you may be true sons of your Father in heaven " (*Mt.*, v, 45). The whole of life must be an uplifting of man to the Father, whose perfection is set before Christians as a model (*Mt.*, v, 48). In the Kingdom it has pleased the Father to give them (*L.*, XII, 30) this Kingdom which is already present by the presence of the only-begotten Son (*L.*, XVII, 21), and the Father holds the chief place in it. Not only because it is at His table that the just will sit (*Mt.*, XXVI, 29), but because even in this present life the Father exercises a secret power of attraction over hearts (*Jn.*, VI, 44), because the Father holds all in His hands and no one can take away what is in the hand of the Father (*Jn.*, X, 29). The Father knows His own and watches over them (*Mt.*, VI, 31).

To the Father the sons of adoption must turn their eyes. When they give alms, they should do so in secret and the Father who sees in secret will reward them (*Mt.*, VI, 3-4). When they pray, it is in their room with doors closed, away from the curious. And when they pray it is to the Father they should address their prayer, and say : " Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven " (*Mt.*, VI, 9-10). Perfection on earth consists in doing the will of the Father (*Mt.*, VII, 21), just as the life of eternal happiness consists in knowing the Father and he whom the Father has sent (*Jn.*, XVII, 3).

The revelation of Christ shows us the Father in the centre of the Kingdom he has prepared for them that love Him. Towards this centre all is drawn, by the force of a love which is simply the response of a love proved in gifts and offerings. For from this divine Fatherhood, of which Our Lord has made known the eternal and perfect reality, flows all the rest. First, the eternal generation of the Son begotten in the bosom of the Father. Also the Person of the Holy Spirit who eternally proceeds from the love of the Father and the Son. Then comes the Redemption which is an act of the Father sending us His only Son. And finally, it is the whole economy of the life of grace, the participation in

the Son of that eternal generation by which He subsists in the bosom of the Father. The institution of the Church and the sacraments : all the Christian mysteries bear the mark of a love characterized above all as a fatherly love.

So one understands how our life of faith, which accepts and makes its own all the gifts of the Father, is also a movement of children to our Father.

But no one goes to the Father save through the Son. We must now consider this point.

II. TO THE FATHER THROUGH THE SON

Notice, in the first place, that our faith reposes entirely on the Son. Revelation is, indeed, the word of God and it is on this account that we give to it a full assent. Faith, a theological virtue, is divine in its motive as well as in its principal material object. The word of God must, of course, be uttered and must be heard. Therefore its expression will always have some element of contingency, namely the sign in which the divine message is conveyed to us. But the sign is only a condition, not an essential constituent of faith. The sole motive for our belief is divine, we believe because God has spoken.

God has spoken. On this point the epistle to the Hebrews recalls a fundamental truth. In earlier days God spoke to our fathers through the prophets, but in these latter times He has spoken to us in His Son (*Heb.*, I, 1). The contrast here made between the Old and New Testaments is not that between two revelations, but a rudimentary and fully developed revelation. Revelation which was begun in the Old Testament has its final word and perfect form in Christ. And just as the bud derives its significance from the full leaf which it contains potentially within itself, so the witness of the prophets derives its value and meaning from the witness of Christ.

Considered in this way Revelation is seen to repose entirely on a guarantee, a witness, which resumes all that has been said before in order to give it perfect meaning ; and this witness is the Son. No one has ever seen God (I *Jn.*, IV, 12), but the Son knows the Father as the Father knows the Son (*Mt.*, XI, 27). He sees all in the Father, who is the eternal source of the good things promised to the believer. He sees all and what he says

is true. After Him no one else will speak anything, unless it be His Spirit whom He will send to give understanding of what He has said. For the Spirit will say nothing of himself. He will speak of what He has heard ; He will speak as the messenger of the Son " *quia de meo accipiet* " (*Jn.*, xvi, 14).

Our faith, then, rests upon a divine Person, who guarantees the revealed mysteries, a Person who could say : " I am the truth " (*Jn.*, xiv, 6), a Person whose authority is infallible because He is God as the Father is God. Our faith rests on the Person of the Son.

But the Son is not only the witness, He is also the Way. And this is very significant. The Father who is life in its fulness has given to the Son to have life in Himself (*I Jn.*, v, 26). That is why the Son can give life to whom He wills (*id.*, v, 21). When Christ says that He is the Way, this word must not be taken in the sense that He is a model to be imitated, a leader to be followed. He is all that, but in a far more profound sense ; He is the organizer of the life of grace, He by whom all is constituted in the life of grace and finds the perfect form of grace. My Father works without ceasing and I also work (*Jn.*, v, 17). Jesus thus defined His office as worker of the Redemption, as renewer of the world which He is to rebuild in justice. The words of the apostle here have their full meaning : " there is nothing but Christ in any of us " (*Coloss.*, iii, 11).

* * *

As Christ is the perfect form of the life of grace, so He is the perfect form of the life of the believer. This latter may seem paradoxical, because Christ did not and could not have faith. How can the faithful have a norm for belief in the God-Man, the only man who during life always had to replace the word *believe* by *know*? Theology helps us to explain this. We are told that faith is the commencement of eternal life. What Christ from the first moment of His conception possessed in fulness, the vision of glory, has already begun in the faithful believer. Faith is not vision, just as the seed is not the flower ; but it is the beginning of vision as the seed is the beginning of the flower. For by faith we now affirm, though we do not see it, what we shall see later. In this life, therefore, we make our own what is really the object of our hope ; the things which are hidden in God, those things of which Christ possesses the perfect vision.

It follows from this that to believe is to conform oneself to the vision of Christ. It is to accept and make one's own what Christ sees. To believe is also to tend towards that vision which ever remains the ideal of all the elects. And since justifying faith is shown in works, to live one's faith means putting into action this vision of the Son. The Apostle tells us that God destines His elects to be moulded into the image of the Son (*Rom.*, VIII, 29), which is to see, love and live like the Son. Living faith implies all that. It makes us like to Christ, gives us the right to be called and to be indeed the sons of God (I *Jn.*, III, 1). It constitutes the total orientation of ourselves towards the Father, a thing which is impossible except through the Son.

III. IN THE HOLY SPIRIT

To believe is not to see or feel ; it is to commit oneself wholly. Despite the many heresies tending to reduce faith either to pure intellectualism or a mere matter of feelings, the authentic Christian tradition has always maintained that faith is the result of collaboration between intellect and will ; will and intellect finding nourishment in the matter of the senses.

The whole man believes. But whenever Tradition speaks of the individual's activity, it always says that he does not believe alone. For belief, for the very first approach to belief, he must be moved and enlightened by another person in him. And this other is the Holy Spirit. No one can believe as he ought, no one can even say " Lord Jesus " save in the Holy Spirit.

When St. Augustine, with his persuasive eloquence, attacks those who would deny even a small part of His work in the soul, in order to attribute to man alone a beginning of supernatural faith, he comments on the words of the Apostle to show the presence and action of the Divine Spirit for the very beginnings of the first salutary thought. The Apostle said : " Not that, left to ourselves, we are able to frame any thought as coming from ourselves ; all our ability comes from God " (II *Cor.*, III, 5). " Let them listen to and consider the words of the Apostle ", exclaims St. Augustine, " all those who think that we begin the work and that God completes it... if we are incapable of thinking anything as of ourselves, if our ability comes from God, still more so are we incapable of believing anything of ourselves. " ¹

¹ *De Praed. Sanct.*, II, 5, P. L., XLIV, 962-3.

The Holy Spirit gives to man the ability to believe. If we want to delve further into the mystery of this presence at the origin and during the development of our activity as believers, we must look at the work accomplished in us by this Spirit. It is described by Tradition under the aspect of an attraction in the soul ; the Council of Orange¹ uses the word inspiration to signify the divine motion which is not without some analogy with the action of God upon the inspired author ; it is also light, the light of faith.

* * *

Now when we consider the place of the Holy Spirit in the Blessed Trinity, this twofold action of attraction and illumination is seen as a manifestation in the soul of His own personal characteristic. The Holy Ghost is the eternal bond between the Father and the Son ; a bond subsisting in such wise that they are eternally and necessarily joined together. The Holy Spirit is also the liaison between all the adopted sons with the Father and the Son. The movement upon the soul tends, therefore, to unite us to the Father and the Son ; and we see why it is the Spirit who operates.

Similarly for illumination. The light shines fully in the Son who is the Revelation in its term and its perfect form. But to know the Truth and speak the Truth, one must be one with it. Knowledge is only acquired by the union of the subject knowing and object known. He who proceeds from the Father and the Son will bring about by grace this interior identification of all those who are called to live the divine life. Being Light and Love, He will lead man to give himself in light and love to light inaccessible.

So we see how our life of faith is trinitarian.

CONCLUSION

The mystical writers who have been officially approved by the Church are unanimous in speaking of a vision of the Blessed Trinity when they describe divine union in its highest degree. What these privileged souls discover at the term of an interior experience, is the thing which is given and is active when a man first begins to live the life of faith.

¹ Can. 4-5, DENZINGER-BANNWART, 178-9.

Christian tradition has more to say. Through one of its most authoritative representatives¹ it describes the road followed by the believer in his climb to the summits of the life of grace. The term is the meeting with the Father and the enjoyment of all things in Him. But no one goes to the Father save through the Son, and no one knows the Son save in the Holy Spirit. The Holy Spirit draws us and illumines us to lead us to the Son who shows us and gives us to the Father.

It seems useful to have recalled that the supernatural life in its fulfilment is the same in its origin. For if the believer is aware of meeting the personal, living God, perhaps he will be cured of the uneasiness which comes over him when the Church proposes to him truths to be believed. This uneasiness consists in seeing in Revelation nothing but an assortment of truths, whereas he should understand the essential vital link between them all: the God who bestows happiness.

¹ St. IRENAEUS, *Epidexis*, III, 7.

Teaching the Holy Trinity to the Faithful

by A.-M. HENRY, O. P.

Editor, '*La Vie Spirituelle*'¹

A member of the western Church cannot help but be struck by the respectful familiarity with which eastern Christians approach the Divine Persons. For the people of the East, God is not some abstract being, a 'deity'; He has a name, or rather three names, and He is known as Father, Son or as Holy Spirit. Each one of the Holy Trinity is a person with a special function, and in the mind of the faithful has an appearance and almost character of his own. The Father is the Master of salvation, from whom all action primarily springs; then comes the Word, the Wisdom of God, the Santa Sophia in honour of whom the Orientals have raised the greatest of their basilicas (Where in the West will we find a cathedral dedicated to the Word of God?).

He is the "Mind in whom all things have been created, in whom all things are ordered and explained and in whom human nature has been re-made to its original model. Finally comes the Holy Spirit who is Life, the principle of life, He who communicated life to the waters in the beginning and now energizes the waters of Baptism in which we are born again of the Holy Ghost". He it was who hovered over the waters of the Jordan when Our Lord was baptized by John.

Whereas we in the West see the Holy Ghost rather as the Love uniting Father and Son, the Easterners see in the Holy Spirit the life of God and His Power.

* * *

¹ A.-M. HENRY, born 1911. Went to Sainte-Croix school at Neuilly. Took up engineering, but then entered Dominican order. Ordained 1939. Reader in theology 1942. Joined staff of Éditions du Cerf. In 1944, became one of directors of '*La Vie Spirituelle*'. — Address: 29, boulevard de la Tour-Maubourg, Paris VII, FRANCE (Editor's note).

Three Persons, three functions. Their hierarchy (I mean hierarchy of origin and mission, not of dignity or nature) is not clearly drawn, save as regards the Father. The Easterner knows three Persons, living and real, and his theology consists in going from Persons to Nature. The Western Catholic knows God, One, pure Spirit, infinitely simple, and his theology consists in considering how the trinity of Persons *proceeds* from unity of Nature.

This difference comes out when we compare, for example, the artistic representations of the Blessed Trinity in the East and the West. Roublev's famous ikon representing the three Persons of the Holy Trinity as three friends round a table in a sort of silent conversation is characteristic of eastern thought. The only distinction of the Father is that He is placed in the middle. The Son is recognized by the symbolic diagram of the cosmos behind Him. The Holy Ghost must be the Third Person. The Easterns, it seems, endeavour to maintain the equality of the Persons as well as their personality. Western artists on the other hand rarely represent three 'men'. In the picture by El Greco, who despite his name is representative of western ideas, the Father, kind and majestic, is receiving with open arms His bleeding Son; He is wholly concerned for this Son whom love has brought to such a pass. Above this tender father hovers the Holy Spirit in the form of a dove.

As the Easterns look primarily at the Persons, they instinctively try to introduce a hierarchy. The temptation to arianism has not disappeared. The Westerns who look primarily at God in His unity of nature are tempted to regard the Persons as different aspects of the one essence; it is the temptation towards Sabelianism.

* * *

Some people are inclined to think that western theologians weaken faith by giving a sort of primacy to the God of the philosophers and pagans over the God of Revelation. But the God of Revelation is, in the very first place, the God of Abraham, Isaac and Jacob, that is the One God. And no matter what may be our theology and art, God is infinitely beyond our reach; we have no firm hold of Him and all our reasoning is but feeble stut-tering.

God is One and He is Three Persons. So long as we do not look at these two truths together as one, we are like a blind man groping at parts of an immense statue in an effort to form an idea of it.

How, then, are we to teach the Holy Trinity? Would it not be best to choose one of the concepts we have just described? If we take the oriental tradition, how are we to prepare unaccustomed minds to live in familiarity with the Divine Persons and bring home to them the fundamental Oneness of the God who made them and who watches over all His creatures, of the God Father-Son-Holy Spirit whom Christianity makes known to them? If we choose the rational conception and teach primarily the One God, recognizable by philosophers, Master of the universe, worshipped by all religions, how will we avoid theism and naturalism, and how shall we come to a knowledge of the Holy Spirit, the 'unknown God' as we sadly call Him?

We refuse to accept such an alternative. We need not work out any rules for the teaching of the Trinity. God Himself has provided the method for us. A sound pedagogy will follow the norms of the 'divine economy': go to the God of Abraham, Isaac and Jacob, to the Father of Our Lord Jesus Christ, to Jesus Christ Himself, and from the Father and the Son to the Spirit of Pentecost.

I. *The Ways of God.*

The Fathers of the Church spoke of the different ages of mankind and the prudence with which God distributed to each age the truths of salvation. The same pedagogy with which God led humanity from infancy to Pentecost is still valid for His people today. That is why the story of Israel is unfolded anew each year in the liturgical cycle. We should follow in the steps of Israel, pass through the same symbolic stages to learn the same lessons and understand the full splendour of our journey's end. And what is true, year after year, for us adults until we have reached the full stature of Christ (in heaven) is true also for the religious education of children. We will not speak to children four or five years old of the gifts of the Holy Ghost, but we will never tire of telling them the story of creation, of the first sin and its punishment, of Cain and Abel, Noah and the Flood, the tower of Babel; we will tell them about the call of Abraham, the sacrifice of his only son, the story of Moses from the episode of the burning bush to that of the tables of the Law and the golden calf on Sinai, of Elias, Jeremias, Amos, Osee...; and above all, we will get them to pray with the help of the psalms. Madame Lubienska de Lenval tells the story that one day when she was getting some little boys of about ten to recite a psalm of praise and adoration, a baby of

two who happened to be watching, spontaneously completed the prayer by kneeling down and putting its face to the ground...

But whilst imitating this divine pedagogy, we will be careful to point out, as did God Himself, the signs and figures of the times to come. In the story of creation, we will draw attention to the ' Spirit of God ' hovering over the waters, for He is already at work communicating life, and later will be vivifying the waters of Baptism. In the story of Joseph we will consider the Spirit of God who gave to Joseph the power to interpret the Pharaoh's dreams. It is the same Spirit who will later fill the first Christians of Jerusalem and Corinth with various wonderful gifts. We will show the Spirit of God working among the Judges, giving them an extraordinary strength to be liberators of the Chosen People. It is the same Spirit who will one day take possession of the apostles and give them such a wonderful power of speech that men think they must be drunk. It is the same Spirit, sparingly communicated, we might almost say, to a few Judges and Prophets of old for extraordinary tasks, that will be promised ' to all flesh ' and spread throughout the Church at Pentecost.

And as the child becomes more capable of understanding, we will show the stages in the Promise and the figures of the Messiah, Liberator of Israel and Saviour of the world.

2. *Words and actions.*

We will not just allude to Christ and the Holy Ghost when doing the Old Testament. A Christian child has received Baptism ; he is son of God, member of Christ, temple of the Holy Ghost. He should know about them because of his Baptism and the life given in the sacrament. At the beginning and before they understand what they are doing, we will get them to make the sign of the cross : " in the name of the Father and of the Son and of the Holy Ghost ", get them to kiss Jesus on the cross, teach them to ask His pardon for their faults. But these actions and prayers are put into them in anticipation — awaiting the day when they have the intelligence and the grace normally present at adult age. The educator's task is to give life to these acts and formulas and produce a hundredfold their fruit ; otherwise, the gestures will later seem childish and be scorned and the formulas seem void of meaning and be eventually cast aside.

What is true for the teaching of children is equally true, with

the necessary adaptations made, for the teaching of adolescents, adults and men of mature age. If we wish to understand and live our Baptism, we must be constantly returning to the sources of faith, quaffing deep therein, and giving fresh life and vigour to our beliefs. The Kingdom of Heaven is like to a scribe drawing from his treasure old things and new. All is old, and yet all is new whenever we return with mind and heart. And if we never return to our treasure, these old things become obsolete and cast off.

3. *Fidelity to the inspired word.*

Religious education requires that we be faithful to the manner of speech of Holy Writ. The liturgy provides a model. The words and expressions we use are of great importance. The Church herself is most careful in her formulation of dogma. Words are the carriers of ideas, and ideas lead faith along a particular direction... they reveal a tendency. To speak fittingly of the Divine Persons, we must follow the indications of Scripture. Much harm is done when one speaks only of "the Good God" when referring to the Eucharist. The liturgy teaches us to say the "Body of Christ". And why do we attribute only Suavity and Love to the Holy Spirit, when He is the Power of God, Life, Life-giver ("vivificantem" we sing in the Credo)!

Let there be no misunderstanding. We are not saying that the "Body of Christ" is not the "Good God"; nor that Life and the gift of Life is the exclusive prerogative of the Holy Spirit. No Catholic is likely to take it that way. But we do say that if one attributes indiscriminately to each of the Divine Persons what is attributable to the Godhead, then we have no means of distinguishing each Person and of entering on terms of familiarity with each of them. There would be no point in having been given a revelation of the Three Persons if they were like three copies of the same edition.

We should teach the faithful not to divide God and not to confuse the Persons, but to designate them as does Scripture by what best describes them and by what for that reason is appropriated to each.

We may follow Scripture in recalling that all things were created by God, Father, Son and Holy Ghost, and that all things return to Him each according to its possibilities. There is only one God. The Church refuses to allow any external worship which might

be misinterpreted. Thus there is no particular feast in honour of the Father, or of the Son or of the Holy Ghost, although she does celebrate throughout the year the visible missions of the Son, and at Pentecost the external mission of the Holy Ghost to the apostles. Each of these missions is the work of the Holy Trinity. It is the same God, One and Three, who is the author of the Incarnation, though it issues in the Son alone taking flesh.

Although every external act is common to the Three Persons, it does not follow that the Persons are to be reckoned as one, and the knowledge of each one specifically can be neglected. It may not be very much, but this knowledge, however small, is better and more fruitful for the soul than any amount of knowledge of any other matter. We will approach respectfully and with fear of making a mistake, but it would be a servile and not a filial fear, were we for fear of error to content ourselves with saying the articles of the Creed without trying to see all they contain. Faith is more than an affirmation of something we do not understand. It is a living assent of the mind to a personal God speaking to us. It thereby prepares us gradually for seeing God face to face. We would be poor disciples if we did not ask questions and try to find out more and more of what faith teaches us.

Now faith tells us that God sent His Son into the world (cf. *Jn.*, III, 17; *Gal.*, VI, 4), that He gave His only-begotten Son (*Jn.*, III, 16), that He has spoken through the Son (*Heb.*, I, 2), that the charity of God has been shed in our hearts by the Holy Spirit who has been given us (*Rom.*, V, 5; *Jn.*, XIV, 21), that he who keeps the commandments of the Son will be loved by the Father and the Son, and that they will make their abode in him (*Jn.*, XIV, 23), that Mary the mother of Jesus conceived of the Holy Ghost (*Mt.*, I, 18), that the Holy Spirit glorifies the Son, that He receives what is of the Son and announces it to us (*Jn.*, XVI, 14), that the going away of the Son is good for us because otherwise we would not have received the Holy Ghost whom the Son was to send us from the Father... (*Jn.*, XVI, 7).

These are only a few of the many words we must understand and repeat. God did not intend that they be kept in our books, but gave them that we may know and love the Father, the Son and the Holy Spirit as distinct Persons.

4. *The Sending, Mission, Inhabitation, Gift attributed to the Divine Persons.*

When we speak of sending and mission we evidently mean, even if we do not say it, that there is a sender, some one sent and a mission, i. e., something to be said or done or some object to be attained. Among us the sender can be a superior who has authority over the person sent or a subordinate as when we say a King's Councillor urges the king to make war, he, in a sense, sends him to war. But neither of these notions can be applied to the Divine Persons among whom there is no superiority or subordination, but complete equality.

The Father is not the Son nor the Son the Father. All that the Father is, He gives to the Son, and all that the Son is, He receives from the Father. Similarly, the Holy Spirit is neither Father nor Son, but proceeds from the Father and Son. This distinction of origin helps us to understand how there can be sender and sent. The Father being the one who begets, can be said to be the sender, but cannot be said to be sent, although equality exists between Him and the Son sent.

But sending implies also some object to be attained, a mission to be fulfilled. How can a Divine Person come to a place He has never been in before? God is everywhere. In Him we have life, movement, being, as St. Paul reminds us. But then, even among ourselves there can be mission without displacement. For example, a bishop may be appointed the Pope's legate, that is, the one sent by the Pope, without his leaving his diocese. The legate then enjoys a new authority and is in his diocese in a way he was not so before. Likewise, *mutatis mutandis*, when the Son or the Spirit are said to be sent. Neither is changed or displaced; the new element implied in the sending does not affect them; it affects the creature — here the soul or the Church — which is united in a special way to the Person sent or given.

A stone, a piece of wood, even an animal are in contact with God because they are the term of His creative influence. But the contact of the soul with God is of another order: it is the contact of two spiritual beings meeting and loving. Strictly speaking, God is not present to the animal, because the animal does not know Him; whereas the soul open to God is filled with His presence. God is there in both cases. But He gives Himself to the human soul because His gift (or sending of a Person) consists in making Himself known and loved. The sending affects the soul, not God.

It corresponds to a gift of grace. It is one and the same thing to say that God gives us His grace and that the Holy Ghost is given to us and dwells in our soul (though the sending of the Spirit has a much richer significance). We cannot receive a Divine Person without being interiorly changed : we are ennobled, enlightened, fashioned to His likeness. To those who received Him, He gave the power to become the children of God. The sending of the Son and the Spirit raises us from our terrestrial condition and introduces us into the divine life of the Father, Son and Holy Ghost. Each one of us becomes like the Son, and with the Son one whom the Father loves in the Spirit. The Father gives the Son for us, the Father and Son send the Holy Spirit for us, the Father, Son and Holy Ghost give themselves and take up their dwelling within us in order to communicate to us their common divine life.

5. *Knowing each Person.*

How can one be satisfied to remain ignorant of the name, function and, if you will allow the expression, the face of each Person in communion with whom we are called to live ? Listen to the Word of God, keep it and let it bear fruit in the mind. The Father is the one who takes the initiative in the matter of salvation, who adopts us and whose children we are. The Son is the eternal Word, the Mind, the Wisdom through which the Father has created all things. The Holy Spirit is Life, the one who gives life to all living things, spiritual life to spiritual creatures and love which is as it were the life of knowledge.

No doubt, as we have already indicated, initiative, authority, power, majesty reside also in the Son and Holy Spirit. But all these attributions are specially appropriated to the Father by Holy Writ to bring out His Authority, Majesty, All-mightiness, even the Godhead (St. Paul usually uses *God* to denote the Father in person). Thus does God educate us, and without confusing us, prepares us to recognize the Father and live in His divine and everlasting company.

Let us then keep to the expressions of Scripture and make them our own. Follow the prayer of the liturgy ; let it be addressed to the Father, through the Son and in the Spirit. We may, of course, speak directly to the Son and the Holy Spirit ; the liturgy itself does so, though it concludes by recalling that Christ is the Son or that the Spirit proceeds from both. Speak to the Father as to our Father, following the example of the Son, imitating Him as

best we can. Have in our hearts the sentiments of Christ Jesus.

When we speak to Christ let it be as to our elder Brother — almighty, divine, — or as the Spouse of the Church who is also the spouse of our soul. Why should this title of spouse of Christ be usually reserved for nuns ? The espousals of Christ have been celebrated for each one of us at Baptism and all women can call themselves spouses of Christ and should live as such. He is their first spouse. Call Him also our Saviour, Lord, King, Liberator, Leader, Model, and love Him as such.

As for the Holy Spirit we address Him as the Life-giver, the one who is the life of the soul, the one who speaks to us of Christ, repeats the words of Christ, bears witness to Him, consoles us in our sorrows, helps us in our trials, sanctifies us, casts love and joy in our hearts, makes us rejoice, helps us to sense the secrets of God, teaches how to pray, who is daily transforming us and will one day raise up our bodies as He raised up the Body of Christ and the Blessed Virgin for the glory of the Father.

Do not try and find our own way into intimate knowledge of the Trinity. If we did, then any method would be as good as another, and we might well doubt the result. The Holy Spirit is our Master, He speaks to us in Holy Scripture. He is our Pedagogue. When we hear Him attribute initiative to the Father, wisdom to the Son, life to the Third Person, these are not just ways of speech or a sort of verbal gymnastics. The appropriations mentioned in Scripture are more than that. They teach us certain affinities between a Divine Person and the divine quality appropriated to Him, so that we can come to a knowledge of each Person.

When we reach heaven we will recognize the Father, Son and Holy Ghost. The Spirit and the Church have made us familiar with them since the day we received divine life at our Baptism ; we will finally see them and joyously take part in their inner life.

Union with God, the Soul of Teaching about God

by Louis LOCHET

*Parish priest, Rheims (France)*¹

Anyone who has tried to communicate to souls a knowledge of God knows the immense difficulty of the task. Perhaps he has taught subjects like science, literature or geography, and acquired by study and experience successful technique as teacher; yet here he feels himself in another world with difficulties of a different kind. Indeed, were he to become the perfect pedagogue, he would be a complete failure. For his task is not simply to make his pupils understand truths about God, it is to put a soul in contact with God, instil a sense of God, awaken a love of God.

In this matter no knowledge is attained without love. The catechist feels that forming others to a sense of God makes deeper demands upon him than any other teaching and that the fostering of this love makes him enter a mystery of grace beyond the range of pedagogy and intellectual research.

It is not a question of possessing a truth in order to transmit it to other people; we ourselves must be possessed by God so that by means of us He gives Himself to others. God alone can inwardly draw souls to Himself and reveal to them what He is.

The teacher's words should provoke an interior reaction which is love of someone rather than the acquiring of a truth. He has not simply to strive to make himself understood, he must surrender himself to God so as to give God to others.

¹ After his theological studies in the seminary at Rheims and the Gregorian University, Fr. LOCHET spent two years in the Sanatorium for priests at Thorenc. On returning to his diocese he taught philosophy and moral theology in the seminary, then became spiritual father in the seminary school. Illness again forced him to take on light work as country priest. At present parish priest in a working-class parish of Rheims and chaplain to the municipal hospital. Has published various articles in *La Vie Spirituelle*, *Nouvelle Revue Théologique*. — Address: 35, rue Cognac Jay, Rheims, Marne, FRANCE (Editor's note).

We will try to sketch the main lines of this spiritual pedagogy and see how the union of the teacher with God is what gives life and power to his teaching.

First, we must see whence arise the difficulties in educating to a sense of God ; this will help us to find the elements of a solution.

I. THE DIFFICULTIES

Some difficulties are always with us. The most deep rooted is the weakness of the human mind itself. It is so naturally accustomed to deal with objects of sense that it is as it were thrown out of gear by the transcendence of the Invisible. To borrow an expression of St. Thomas, it is like a night owl dazzled by the sun.

And yet on this natural plane we can just as truly say that the human mind is made to know God. All other studies find their completion and unity in the knowledge of the First Principle ; the whole activity of the mind is guided by the knowledge of the final End. The human mind has been defined as a capacity for God.

Thus, in the natural order, man is led by divers paths to seek his God as a goal infinitely desirable and yet beyond reach.

But God undertakes to manifest Himself. He speaks, shows Himself and gives Himself. And He does so in the manner best adapted to man's condition : through the senses. He manifests Himself in the course of history, reveals Himself by signs and parables, gives Himself in a flesh like to our own : He becomes incarnate. It would seem, then, that the normal attitude of a man would be that of insatiable desire and tremendous joy in the presence of this truth so close to his life.

Yet this is not so. God may speak and reveal Himself in history and the sacraments, Jesus Christ may come among men, but men will have nothing to do with Him : " The Word was made flesh and His own received Him not. " Among those who do not want to listen, and they are legion, there is distaste, aversion and scorn for the things of God.

A sort of nausea comes over them, for their heart cannot bear such things. More frequently and more distressing, even though less callous, is indifference we find for the things of God. The child yawns, the man dozes, the young man amuses himself because they are not interested. Perhaps it is the spokesman of God who

is dull and boring. Perhaps also it is the Word of God for which they have no taste or the face of God from whom they turn away.

“ He comes down and offers Himself. He takes off His outer garment, kneels at our feet, holds them, kisses them and covers them with tears ; He is pushed aside with horror, hatred, irony or, what is worse, with a tiresome impatient gesture : ‘ When will he have finished... Let him leave us alone. ’ ”¹

* * *

Every teacher has met and suffered from this attitude. We must face the difficulty. This darkening of the mind with regard to God is perhaps the most deep and disastrous consequence of original sin. It is precisely because it affects our relations with God and we have no longer the sense of God that we do not appreciate its full horror. A child without taste for God, a man without concern for God, what more ugly picture can be given of human nature ! After Adam and Eve had sinned, says Genesis, their first act was to hide themselves from God in the garden. Creation which was to have been the meeting place for the Father and His children became a screen behind which they vainly hide themselves and which hides from them the face of God. It is paradise lost.

This widespread sin has taken on a special form and unusual vigour in what is called the modern world and western civilization. Modern man in his zest for scientific research and practical applications sees creation solely as a field of experience and matter for exploitation. It does not lead him to God.

Men and children are machine-minded. They have lost the sense of God. Give them a machine to take to pieces and re-set, and they are happy. Give them the whole world to sing the praises of the Lord, and they don't understand what you mean.

Faced with the fundamental difficulty which everywhere exists in varied forms, the religious educator cannot be satisfied with facile solutions. Perhaps among his pedagogical equipment he can find some instrument to arouse the interest of the child or adult. One can present things about God with plenty of designs, illustrations and psychological devices to make the study as pleasant as possible.

None of these means of arousing interest, are to be neglected, but we must not be satisfied with any of them. The perfecting

¹ P. CLAUDEL, *Un poète regarde la croix*, p. 260.

of methods is very good, but it is not enough. Were our pedagogical techniques to make the teaching of religion more attractive than any other, we would have achieved nothing unless we had awakened a sense of God.

It is good when a young man retains pleasant memories of his religious instruction classes ; but that does not prove he has entered into contact with God.

We may go further and say that the use of Scripture, the best means for contact with God, is not in itself infallible. Scripture can be profaned. It can be made a collection of interesting stories, poetical imagery, sound wisdom without leading to contact with God.

For this end to be achieved, the master must show how throughout all these stories one can see the unfolding plan of God and the advances of His love. No technique can make the pupils see that.

Only a soul that loves God can understand the intentions of God. That is why there can be no true teaching of God without love for God. There is no other solution to our problem than the teacher's union with God, who will illumine his teaching and make it efficacious.

II. TEACHING DRAWN FROM UNION WITH GOD

It is not enough to give light to souls. They often shut out the light, for they find it dazzling. One must add a warmth to our teaching which will induce our pupils open their hearts. We must ourselves have experienced the life-giving richness of what we teach in order to make our teaching desirable. In other words, we do not teach a number of facts, we put in contact with some one.

Here lies the mysterious aspect of religious teaching. Contact with God cannot be demonstrated or described. One feels the difference rather than explains it, just as one feels the difference between pointing out certain external characteristics by which to recognize a person and speaking of a friend one knows intimately. There is a warmth in the tone of voice which springs from personal contact and reaches to the heart as well as to the head. The same things are said, but differently. The same features are described, but in a way that reveals intimate knowledge.

The master who would arouse a sense of God must first himself be united with God. He is speaking of someone he loves, and the audience feels this. It is because he loves Him that he speaks of Him, and that is why his teaching has a sort of interior life and penetrating force which thaws their icy indifference.

As the soul is not an extra limb added to the body completing the others, but gives unity and movement to all, so we do not add an extra chapter to the ordinary teaching nor even practical applications at the end of a chapter. The whole religious teaching must radiate the teacher's intimacy with God.

It is impossible, then, to say exactly what will be changed. Nothing is added, all is renewed.

* * *

If we were to try and describe the characteristics of a teaching drawn from union with God, the following points would call for mention.

First, the teaching of a religious truth is given as a personal relation with God. The divine attributes can be perceived through nature, but even more, the personal intervention of God can be seen in history. God acts as a person and speaks to persons. It is not the God of the philosophers, but the God of Abraham, Isaac and Jacob.

He speaks to us also. He speaks not only to the mind, but he asks for a response of faith. In different manners and at every age in life, man is summoned to answer God's call.

Man will only hear God clearly if he has already begun to make some reply. Thus the great danger of catechism classes is to give intellectual concepts when we ought to be initiating to the Christian life and appealing to all the pupil's faculties and powers.

Because the whole of life is involved, too rigid a division between dogma and moral, between what we must believe and what we must do, will be avoided. All religious teaching is food for the mind, appeal to the heart and call to action. The Incarnation is a mystery for the mind but a programme of life for the Christian ; the beatitudes are a light for the mind as well as a renewal of life.

* * *

It is not for us with arid distinctions to separate what life should make one. We may, indeed, aim at doctrinal accuracy, distinguish ideas, elaborate a synthesis, but all this should be animated by

a spirit, sustained by a life, and unified in the soul's ascent to God. For the second characteristic of religious teaching is that it should be mainly theological. Christ, educator of the apostles, is our model. He does not give them a multitude of new ideas which provide all the answers to all the problems. He simply shows the fundamental attitude of the soul to God, an attitude of faith, trust, fear, love, renunciation and sacrifice. As circumstances arise, He immediately invites them to translate these fundamental dispositions into action.

He makes his disciples receptive to God. So does the good teacher. He does not develop some system of truths nor construct a synthesis. He opens up a new vision of all things in the light of God's action. He calls for an active response from man. He opens up the Godward life.

* * *

Finally, we must add that this teaching, precisely because it is personal, is trinitarian. We do not speak only of the God of Nature, the Great Watch-Maker winding up the world mechanism. We must shake off a certain rationalism which has crept into our teaching of God as a result of the denial of the supernatural by the 18th century freethinkers.

We speak of the Father who revealed Himself to us in the Son and gives Himself to us in the Spirit. We live in the Spirit who unites us to the Son to draw us with Him to the Father.

The doctrine of the Trinity must illumine our teaching of creation as well as of the Incarnation, life and mysteries of Christ. Everything comes from the Father through the Son in the Holy Spirit; all things return in the Spirit from the Son to the Father.

Our assimilation of the trinitarian mystery will give a living unity to all our teaching. The events of sacred history, the lessons of the Old and New Testaments find their explanation once we see that the pivot of all is God's merciful love bestowed upon the world. But where will the teacher acquire this understanding of God's plan, this appreciation for God's methods, this sympathy for the Father's designs, this wholesome wisdom, if not in prayer and personal union with God. It is here he derives warmth and life for all he says about God.

Nor is prayer and meditation enough. The catechist must seek God with his whole life. If we want to give the living God, we

must go to Him. If we want to make known the God of love, we must be possessed by Him. Then He will use us to give Himself to others. Sacrifice, purification, generosity, spiritual effort are the price of this discovery of the Father's love in Jesus Christ which will illumine all we say about the mystery of God. We must sell all to obtain this precious pearl.

The joy of losing all to gain all is what we must somehow communicate. We must tell people that self-sacrifice is needed to find God. But we must first have practised it ourselves. Only the evidence of our own life is a solid basis for our teaching of God.

* * *

But that is not all. The teacher must associate his teaching with these living sources of union with God and self-sacrifice. This is no pointless remark. There is a professorial mask, and the mask can conceal the person. A man may be in very close filial relation with God in his prayer, and allow no sign of it appear in his teaching; he confines himself to the matter given in the text-book.

We do not want the warmth enkindled by a mere effusion of feelings; it would only be false and induce disgust. But that genuine warmth deriving from love of God and proved by sacrifice gives an irreplaceable sweetness and force to the explanation of divine mysteries.

* * *

Furthermore, our teaching of God, while reflecting our love of God, may not touch the pupils unless it is accompanied by a love of them. To do good one must love. One must envelop others with charity in order to make them understand the charity of God. Their eyes are ill-accustomed to this dazzling light; their soul does not easily take to this strange savour. To make them accept this nourishment, one needs not the master's rod but the tenderness of a mother.

The teaching must be given in an atmosphere of charity, the charity of God coming to them through us. Here again, we see how union with God is the soul of teaching. When enumerating good works, St. Thomas puts at the top of the list the giving to the lowly the teaching of Christ. Let us put the same tender care and patience that a nurse has in tending a painful wound, the same gentleness required for feeding an invalid or dressing

a baby. In the spiritual order we are always bringing up babies, tending the sick, dressing wounds, succouring the poor. We should show the same delicate attention to wounded souls that know not God as did that woman who wiped the face of Christ on the way to Calvary.

* * *

When we have given all to God in order to know Him ourselves and give Him to souls, when we have given all to these souls so as to give them to God, we must still confess that we have done nothing. The teaching of God is in the last analysis a mystery of grace and liberty.

Do what we may for them, they are still free to refuse our teaching. Even if we could use any constraint upon them, we must respect their liberty. The servant is not greater than his Master, and the parable of the seed applies to our teaching.

There is only one force to solicit their liberty without constraining it, and that is grace. There is only one Master who can enlighten interiorly the soul about God, that is God Himself. So we must acknowledge that grace alone will make our teaching fruitful. Paul sows, Apollo waters, God gives the increase.

But though it is God who is working on the soul, the teacher is not without avail. He cooperates with grace and respects the individual's liberty. But he feels he is himself a party in this drama being carried out between God and the soul. He prays that the Father of light will give the knowledge of Truth to these souls and draw them to His Son, Jesus Christ. He offers himself to the Father in union with Jesus crucified so that the pupils may have life and abundant life. Then, his whole self, his prayer and action, his joys and sorrows and even his failures become life for them. And this hardest of all suffering, being in a world that knows not God, becomes in Jesus a source of Redemption.

* * *

The teacher's union with God makes him live the divine plan in his teaching. He gives himself, and perhaps loses his life, but he is sure of gaining all because he has shared the mystery of the cross, and his death becomes a source of life for many. He is deeply involved in the drama. He offers himself to God to obtain light for them. He gives himself to them to summon them to God. He participates by his teaching and life in the priesthood of Christ.

The Problem of God and Intellectual Unbelievers

by André BRIEN

*Chaplain, Ecole Normale Supérieure, Paris*¹

Three reasons may be assigned for unbelief among intellectuals : they have never had the mystery of God presented to them — they fail to reconcile the affirmations of faith and reason — they refuse to submit to God. We will glance at these three kinds of difficulty and ask what we can do to help overcome them.

* * *

Many intellectuals in France are brought up without ever having had any real explanation of what Christianity is. This may sound surprising in a country where churches abound and youth movements are active. Yet we must not forget that many French intellectuals come from families of the petty civil service class (notably school teachers), strong in their *laicism*, and from Jewish families (of high moral rectitude but often far from any religious way of living), or else they belong to that great mass which the Church fails to reach. These intellectuals have first gone to the lycées and then to the universities, thoroughly secular places where religion is only considered in sociological and historical contexts. They live their own life of study without anything showing them that God is present and active in the world. Hazy questions arise in their minds about human destiny, history and the universe,

¹ The Rev. André BRIEN, born 1913, Paris. Entered Seminary of St. Sulpice, 1931. Studied philosophy and theology at Institut Catholique and the Sorbonne. After the war, during which he was in captivity, taught philosophy for two years at Collège St. Jean de Passy. Since 1947 chaplain to the École Normale Supérieure. Since 1951 teaches Christian anthropology at the Institut Catéchétique in the Institut Catholique, Paris. Has published studies on *Liberty and dogma*, the pedagogy of the Faith, and feeling with the Church. — Address : 61, rue Madame, Paris VI, FRANCE (Editor's note).

but in general their only answer to these is either pleasure or despair. Their sole refuge is scientific activity in which they see the creative power of individuals or humanity at work. Attaining only this form of reality with any sureness, they become passionately devoted to it and bestow on it the value of an absolute.

With such people the ordinary arguments are useless. For discussion one must be agreed on vocabulary and on the reality corresponding to the terms used. But whatever terms you use with them in religious discussion (God, the Church, Christ, Grace, Faith), these are equivocal. The only effect of such an encounter is to emphasize the existence of two irreducible spiritual universes : that of the unbeliever and that of the believer.

For victims of such ignorance only one thing will be decisive : the manifestation of God's power. What they expect from Catholics are not words but deeds which make God to be seen as the one who can fill the void in the human soul and in the world.

We do this by the witness of a life lived for and in God. Intellectual unbelievers expect sincerity in believers and especially in priests. That is why they attach much more importance to signs of our being possessed by God than to what we say.

These signs are a sense of the unseen world, faith in Providence, interior peace, patience, indifference to money and the satisfaction of self-love. Unbelievers can discover in innumerable ways whether these signs are present in an individual or are merely artificially thrown around one like a theatre wrap. In books by Catholics these are the things they look for between the lines ; in conversations it is these things which strike them, not the logic of one's reasoning. Then again, God is not simply a fact or a mysterious power in the world, He is Love. And this is shown in deeds rather than described in words. Unbelievers readily recognize God when they notice in the lives of those around them a sacrifice going beyond loyalty or solidarity or a devotedness to human problems that are outside political passions.

By the discreet, sustained and disinterested service of a Catholic the love that is God is revealed, and the reality of Christianity proves itself. The unbeliever experiences a peace he had never before known : he is ready to acknowledge that the God of Jesus Christ does exist.

This living presentation of God supposes that believers and unbelievers live partly together. This may seem an easy matter where society is so mixed as it is today ; and yet neutrality is so

rooted in most of our people that Catholics in general, out of timidity or fear, try to keep hidden those elements in their lives which could bear witness of God. Their conversations with unbelievers is restricted to commonplaces, a thing which deceives their neighbours who feel sometimes that they are being kept away from the things that really matter with their friends. Catholics should, then, be encouraged to speak in all sincerity with those they meet.

We might add that the living witness which most of all gives to unbelievers the sense of God is that of a community.

I have been struck at the extraordinary impression produced upon converts upon seeing a group of Christians living fraternally in prayer and charity. When a community meets on a genuinely spiritual basis, even if it pursues very ordinary ends, the testimony borne is almost irresistible. All tells of God because it is apparent that union with God is the bond between the members and the explanation of each one's conduct.

To help believers find God we must, then, in all milieus form groups gathered in prayer as also for the liturgical sacrifice and ready to welcome those who seek.

* * *

A second difficulty can hold intellectuals away from God : the apparent impossibility of reconciling the affirmations of reason and faith. This difficulty obviously goes with the former when the individuals have been brought up without any religion. It can, however, function alone in Christians who have had a certain religious education.

The problem here is strictly intellectual. They have not the necessary criteria for recognizing the reality of religion. Technical, scientific or philosophical training accustoms a man to distinguish spontaneously between the domain of truth and dream. But the criteria used in their studies lead to the rejection of any religious affirmation as being a matter of purely religious impression. This raises a problem of religious education : the modern mind considers to be real only that which can be clearly defined, experienced, communicated and which imposes itself on all minds ; but the mystery of God cannot satisfy any of these conditions...

The adult intellectual who has become fixed in his ways of thought is close to being insensitive to the reality of God's existence in the ordinary course of life. At certain special moments (illness,

nearness of death, great joy, reflecting on the mystery of infancy) this indifference is sometimes broken and the fact of God is seen as possible ; but for the most part these experiences are quickly passed over. If the daily affairs of life are to make him think of God, he will have to have been accustomed to admit other criteria than those which he usually takes. He must be made aware of the mode of knowledge by faith. He must know that it is through witnesses that the invisible God is manifested ; these witnesses must be known to him and he himself capable of receiving their message. An accurate vivid instruction on Christ, and Christ crucified, is more necessary to an intellectual than to anybody else. Often it is only through the historic Christ or certain men of God that he can come to consider the existence of the hidden God. Listening to the teaching of Jesus Christ he will see that the problems of his own destiny are as well defined as those he faces in his professional work. He will understand that unlike temporal problems they cannot be solved by technical methods, reasoning or organization, and that the only possible solution is given in Grace.

Thus some unity will be built up in the intellectual's vision of the world between the physical, rational, social questions to which he can give some answer by his own research and the questions concerned with salvation where the initiative rests with God alone.

Rational knowledge and faith will thus be integrated and the mind will become capable of recognizing in all its plenitude the reality of God.

* * *

We must not forget the third factor we mentioned at the beginning : that refusal which in Holy Scripture is called the sin against the Holy Spirit. Not infrequently we meet intellectuals who have had the case for Christianity presented to them and see the relation between faith and reason, yet they consciously refuse to obey God. It is much more difficult in this case to say what the Christian witness can do. For the sin is irrational : the man freely chooses to remain in the dark.

The warnings or the evidence of life are of another order from this refusal and cannot of themselves remedy the evil. Only union with the sacrifice of Christ is able to liberate a man from the servitude of darkness. An oblation of this kind is made in silence and God is the only witness. Nevertheless, however tragic such

refusals are, especially in highly intelligent men, we should not too quickly accuse them of unforgiveable sin. We are not allowed to abandon them to their fate, and we may be bidden to offer ourselves so that they will see the light; we must examine in each case whether the refusal does not come from some impasse in which their pursuit after an ideal has become locked.

Many conflicts come, indeed, from the feeling that belief in God stifles the exercise of one's faculties. This impression which causes many to lose the faith takes various forms... In some cases it is the consequence of a merely negative presentation of sexual morality. Unjustified prohibitions imposed without any reference to an ideal, soon seem to be intolerable. They lead one to look on God as some obscure 'taboo' which an enlightened conscience should get rid of straightaway.

A defective account of what orthodoxy demands can have similar effects when it gives the idea that one must abandon one's powers of intellectual discovery in favour of ready-made formulas. The same might be said of a certain type of moral education: the intellectual sees that part of man's greatness consists in the discovery of values. He holds the Kantian idea of an imperative of reason; when a moral law is externally imposed and sanctioned with an apparently external punishment (hell), he is tempted to rebel.

Intellectuals, like so many of our contemporaries, are very keen on efficiency in action. They often envisage submission to God who forbids certain methods as an obstacle to their dynamism.

In all these instances we cannot say that the revolt against God is a sin. We must first find out whether those who have presented Christian doctrine have not made God out to be a wrecker of human liberty.

The intellectuals of today need to be shown that fidelity to God, far from weakening, helps man to find true liberty. For this they must learn of the immanence of God. It is only in this way that they will come to see that acceptance of revelation and conformity to it in life by carrying out its moral requirements, does not mean submitting to anything contrary to their nature as men. For if in God we live and move and have our being, only light from Him can help us see the secret hidden depths of the soul. When this certainty comes to him, he has no real difficulty in obedience to dogma and moral. He sees that a free act is not

a gratuitous act, but the carrying out of a divine thought. His mind finds light in the desires of the human heart and the various aspects of the mystery of God. The chief incentive to revolt is removed and his faith can be renewed.

* * *

In conclusion we may say there are innumerable ways of approaching the intellectual, but no final definitive method. Although it is possible by dialectic to compel an intellect to admit the necessary conclusion of certain premises, one can never by argument oblige a man to admit the existence of a personal being, for the discovery of a person always implies attention and communion.

Attention and communion are out of the question if one is unprepared to be led upon new ways of life: every personal relationship may well transform a life. If that be true at the ordinary level of friendship and love, it is still more so when it becomes a question of receiving into one's life the living God.

That is why belief in God is held and rejected deep in the soul where we cannot reach. We can help on this mysterious relationship by being individually and collectively faithful to God who gives life; but the decisive illumination is the work of grace for which no words of ours can be a substitute.

Help Offered to Unbelievers

by PETRO VAN HARDENBERG

*Sister of Bethany*¹

1. *Approach to the problem of God.*

The intellectual unbeliever meets with the problem of God ; but it is not as a problem that God is first known and sought. For many men He is the great Unknown, not because they have not come to any knowledge of Him, but because they think He does not exist.

For some God is the great Absent One, not because they have sought Him in vain, but because they do not see that they have any need of Him. Yet for all of them He is a problem they come up against in their own life and that of others, in the history of mankind, and in the marvellous mysteries of science. But they do not realize it is God, even though they touch the hem of His garment, see His action, hear His words and rely on His grace. What, then, can we Catholics do ?

Why should we bring up the problem if it is already clearly there before them ? Unbelievers need not approach it, for they live on ground hallowed by twenty centuries of Christianity. God has come among us and has stayed among us in His Church. Unbelievers can see and hear Him in the teaching of His Church, in His sacraments, miracles and Saints. The word of God reaches them not only from pulpits, but from the Press and radio, at least in those countries where it is not forbidden. What more can we do ? Why tackle the problem ? Is there any point in it ?

¹ P. J. VAN HARDENBERG, born 1910 at Talembang (Dutch Indies). Chemical engineer. Sister of Bethany (1932). Studied Philosophy and Theology at the 'Valentinum' (study-house of Bethany), the Institut Catholique, the Sorbonne and the Universities of Nimeguen and Utrecht. Apostolic work among non-Catholic youths and adults of the working-class and among students and intellectuals, teacher and prefect of studies at the 'Valentinum'. — Publications : several articles on apostolic work among non-catholics ; *Hetw are Licht*, text-book for the Bethany catechists. — Address : Reinildahuis, Marnixstraat 285, Amsterdam, HOLLAND (Editor's note).

Not only is there point in it, but the matter becomes a pressing necessity arising from the very essence and demands of faith.

Faith is a grace, a free gift of God. Being a gift, it has to be freely accepted by man. The act of faith is man's response to God's invitation : a response which is made by immediate contact of person with Person. The believer is the man who can say to God " I believe in you ". Does it not therefore follow that in those places where the faith is being preached we Catholics can help in other ways than by prayer ? Prayer is indispensable ; it is the irresistible power given to us by Christ and by which we can obtain from the Father all that we ask for in the name of Jesus. But this prayer is not just the cry " Lord ! Lord ! ". It presupposes the genuine desire to carry out the will of our Father in Heaven. What, then, are we to do over and above prayer ?

Before answering this question we must ask certain others which arise from what we have said of the intellectual unbeliever and the essence of the act of faith.

For the intellectual unbeliever, Christianity and the Church are undeniable existing facts he sees ; they may at times scandalize him, but for the most part they leave him indifferent. The vast majority show no signs of revolt against God or revealed truth. The thing that strikes us most is precisely the utter indifference of their whole attitude. And when they oppose the Church, the faithful or the hierarchy, we often get the impression that they are attacking the real or imagined weaknesses of their adversaries or else rising up against some false interpretation of the doctrine or intentions of the Church. Are we quite blameless for this state of affairs ? Are we completely powerless to provide some remedy ? Unbelievers should find the truth and reality of Revelation, the Church of Christ first in us Catholics who live with them in the same country and town and with whom they work in the same profession or trade. To begin to believe, they must meet God in His living Church. Now, we the ordinary lay Catholics and intellectual Catholics are the living Church. It is through the lay Catholics around them that these people will come most frequently and spontaneously into contact with the Church. They cannot avoid it. This personal contact which opens out so many possibilities and, at the same time, constitutes such a responsibility for us provides us with an obvious opportunity for approaching the problem.

How ? By being a sincere, loyal, living, Catholic witness to our faith.

We do not take easily to the word witness because it engages us too personally. The terms 'mission' and 'apostolate' give the idea of being sent, but to "bear witness" expresses also what each of us is supposed to do.

The Church's mission makes necessary a Catholic witness among intellectuals. It is an obligation which the Holy Father made quite clear at the last congress of Pax Romana. He called for a conscientious competence and understanding of contemporary currents of thought, and this in a spirit of devotion to the Church. The responsibility of Catholic intellectuals is clearly formulated. The insistence with which the word 'witness' recurs is striking.

A duty, then, lies before us. To know what this duty requires of us, we must understand both the mentality of the unbeliever and the specific aim and character of Catholic witness.

The aim of the Catholic is the same as that which was commissioned by Christ to the Church as a whole: to continue on earth His work of Redemption by winning men to the Christian life through the free giving of themselves to God.

It follows that God wants both the liberty of the individual and the action of grace to be respected. Thus the witness which a Catholic bears is an appeal using no constraint upon the will. It is also a revelation of the living personal truth. The Catholic makes known the Truth and the Life to those who do not see or do not want to see. We reveal our faith in the power of the Spirit, a faith made concrete in an individual or a community. It must be a personal witness to which the Catholic devotes himself entirely. A famous American convert, Clara Booth Luce, has said that when we talk with unbelievers about the Church we are inclined to speak solely of its unity, apostolicity and universality, whereas what intrigues them most is its holiness; holiness of doctrine, of mission, sacraments, help to souls. It is this they must be made to desire by coming across it, however slightly, in the lives of Catholic acquaintances and colleagues.

2. Forms of Catholic evidence.

First there is the witness of a Christian attitude in our personal relations. It is most important that unbelievers see the grace of Christ as something real in the lives of people like themselves. And this is difficult for them when we through lack of courage or human respect weaken our testimony. We easily give way to practices or fall in with ways of thought which are far from Christian.

Still, our witness is not confined to thought and action. There is the testimony of speech. Christ and His Church teach how to bear witness by the word. Not a word detached from the context of our life nor based merely on human wisdom, but a word coming from our deep life of faith and adapted to the particular circumstances of the person addressed. The Holy Spirit is present at this bearing witness in human language.

On the occasion of some remark or some question put to us — even if the question be sarcastic or mocking — we ought to make bold to give an answer which will enlighten unbelievers on what they do not know, but which is our firmest certainty and most precious possession. Our word should be a revelation of the truth and an evidence of our attachment. Before they take an interest in what we believe, unbelievers are puzzled by the fact that we do believe.

Let me give an example. At a gathering of Catholics and unbelievers the subject of conversation turned to problems of faith and in particular the application of merit. A Catholic doctor said: "I have often seen among the sick the realization of what a monk by the bedside of a dying confrère exclaimed: 'He is dying the death of another.' For what will a father or mother do when they see their child going to the bad? Isn't it usual for them to beg God to be able to suffer in order to make reparation for the harm done?" That witness proved the deep faith of the Christian. But it proved more than would have done a treatise on the efficacy of good works or the Communion of Saints.

We can do a tremendous amount among intellectuals, if besides the testimony of our works, we add that of the word and... of the Cross. Clara Booth Luce wrote this lapidary sentence: "There are in the world lots of incredulous Thomases; that is why we will always need open wounds." The blood of the martyrs still remains the seed of the Church. We are not all called to martyrdom, but we are called to follow the royal road of the Cross.

Here comes in a new characteristic of Christian evidence. To be perfect our witness must be collective. Opposed to all forms of egoism we must show the various forms of communitarian life in which reigns an open affable charity.

Our personal and communitarian witness should transform the milieu in which we live. This reminds us of our responsibility in the domains of knowledge and the professions. The priest and the layman must collaborate. It is clear that we ought to bear our witness in regard to earthly matters. P. de Montcheuil has

said that if we sufficiently realized this, there would be a big change in our attitude as Christians. It is important that we have a clear understanding of theology and of our particular branch of learning. Only then will we be able to collaborate in the mission of the Church among people like ourselves.

That is why the setting up of a faculty of theology in Universities or in towns is excellent. It is a normal requirement where a large proportion of the students or citizens are Catholics. In practice, this is not widely admitted. Perhaps a more manifest desire and greater perseverance in our requests will help to bring about this scheme. Even if our efforts do not win immediate success, our duty to bear witness bids us not desist. The Catholic presence is too weak in many university milieus. We Catholics have heavy responsibilities.

3. *Work achieved.*

By way of conclusion let us give some forms of practical apostolate in which Christian evidence is given by Catholics coming into the open and seeking to make contacts with others. A sincere interest in what engages the attention of unbelievers, a cordial friendliness that is not out for quick results are necessary conditions for personal contact. Here are a few concrete facts.

First, contact between Catholic student federations and non-Catholic organizations. Much work remains to be done in this respect. "Het Zonnehuis" at Bilthoven, Netherlands, under the care of the Sisters of Bethany since 1940 is intended solely for this contact. This house receives in a homely spirit visitors for a more or less lengthy period. They can thus see at close quarters the Christian life being lived. Lectures, courses, week-ends at which competent Catholics speak are arranged for the guests. Some subjects are purely religious, others are scientific or cultural; in this way Christian doctrine is studied in all its aspects. One can attend the liturgical ceremonies in the parish church of Bilthoven. The ceremonies are explained the night before by means of records and films. A library is at the disposal of the visitors. At Christmas, Easter and during the summer vacation retreats are given by a priest. Six a year are given to groups varying from five to fifteen persons.

These retreats, following the Ignatian method, are adapted to unbelievers. But this is beyond the scope of this article.

The 'Zonnehuis' with its lectures and retreats are known throughout the country by means of advertisements in Catholic

and non-Catholic newspapers, bills in church porches, hospitals, doctors' waiting rooms...

For the last two years there have been organized at Amsterdam during the winter months closed 'Meetings' between Catholics and non-Catholics. A brief introduction made by a competent lecturer opens the discussion which is by far the most important item of the programme. During the last winter the theme was Faith. The titles of the talks were :

- | | |
|--|----------------------------|
| <i>Belief and unbelief in modern thought</i> | by Dr. A. J. BOEKRAAD. |
| <i>God's revelation known in faith</i> | by Dr. J. A. WESTERMAN. |
| <i>Faith in the Church</i> | by Dr. Fr. THIJSEN. |
| <i>Prayer as the living expression of faith</i> | by Rev. SCHOONENBERG, S.J. |
| <i>Faith and liberty in the profane sciences</i> | by Dr. J. KRAMER. |
| <i>Respect and criticism in western thought</i> | by Dr. J. DE JONGH. |
-

God and the Man in the Street

by Pierre THIVOLLIER

*Fils de la Charité, Issy-les-Moulineaux, France*¹

The delivery of the Gospel message is a complex problem ; the herald must adapt himself to the character, social upbringing and geographical background of his audience. No solution is offered in the following pages, but simply a few suggestions from a missionary who spends his life in working-class parishes and often comes into contact with men having no religion at all.

* * *

A man will tell you that he gets along quite well without religion, and so has no need for it. However, he admits that other people are that way inclined ; some people — perhaps even his wife — do believe in God and the Church, and must have some religion just as some people must have music or poetry in their life. But as far as he himself is concerned, religion is pointless.

Possibly, and even probably, there is in his life some ‘ god ’ he acknowledges, be it sport, gambling, or a tranquil existence ; he may worship wine, women or fishing. He may unconsciously entertain some sense of the absolute if only the rules of the game in sport or the truth he tries to disentangle from newspaper reports or a sense of distributive justice or of personal freedom. These are often very real to him and we can use them as stepping stones to religion.

The man in the street has practically no sense of God, or, more

¹ After some years as parish-priest in a suburb of Paris, Fr. THIVOLLIER took to writing religious books for the working-classes : *Le Libérateur* (Popular life of Christ), *L'humanité nouvelle* (An account of the Church in apostolic age), *Toi qui cherches ! Toi qui doutes !* (Survey of Catholic truths), *Francs-parlers sur la religion* (set of booklets answering modern objections), etc. — Address : 8, Impasse Cloquet, Issy-les-Moulineaux, Seine, FRANCE (Editor's note).

accurately, it lies concealed under such a thick shell of indifference and prejudice that it cannot be reached.

However, we do know that although the unbeliever seems impervious to any idea of God, divine grace is capable of working upon the most intractant of minds. Every man is made to the image of God, comes from God and is destined to return to God. Without God, man is unintelligible; we must never forget that.

The important thing for us is to know how to strike a chord to which our man will respond. There are such chords; they differ with the individual. To be able to strike just the right one requires much skill on the part of the apostle.

1. How awaken an interest in God.

Though some readers may disagree, we do not hesitate to say that it is a good thing sometimes to give your man a rude jolt. Unfortunately many people have never troubled themselves with religious matters or the question of why they are on earth. When a ship is sailing smoothly the passengers do not give a thought to the depths below them which might at any moment engulf them. But tell them a dreadful storm is ahead, a serious breakdown has occurred or an enemy submarine is in the offing, then they gather round the crew and do put to themselves questions of life, of a next world and of God. You may object that we are cheapening religion by playing upon less worthy motives, when God wants men to go to Him of their full free will. Perhaps that is so. Yet we may remember that John the Baptist whose mission it was to lead men to Christ supported his preaching with considerations of this sort: "Beware!... Do penance and change your way of life!... Already the axe is laid to the root of the trees!... The Messiah is coming... whose fan is in his hand and he will purge his floor..." In a word, the idea of a justice-dealing God at the end of our life is not always to be disdained... You find it in the Gospel.

However, with most of the non-religious type such a presentation would certainly be irritating nor would it be wise to handle these fearsome arguments in trying to lead them to God. They would say: "There you are! Religion folk with their usual bogey... Religion thrives on the exploitation of human misery, it takes advantage of depression, illness, war, bereavements to exercise its power over troubled minds. Away with that sort of thing! Instead of pie-in-the-sky, let's all get down to making this world

a better place to live in. We've had enough knee-scraping. Let a man realize the powers within himself and work at bringing forth a brave new world and be the architect of his own greatness..."

We know the mentality. We need not describe it further.

It is better to tackle the unbeliever on his own ground. If he is naturally idealistic — as is often the case — we can point out how he does achieve greatness by submitting to an Ideal, whether it go by the name of truth, justice, social service... For, insofar as these words do not conceal any self-seeking or cliquishness, we can reach the road leading to God who is Truth, Goodness, Justice, Love, Generosity... All these terms describe God. And a man who calls himself or is called Godless, is not so really. A Catholic, on the other hand, who claims to know, love and serve God, and who having been to church and said his prayers, lives for himself and without any love for his fellows, is what St. John would call a 'liar'; that man is truly Godless. But the genuine idealist and the restless seeker are on the way to God who is Love and Truth.

The unbeliever will perhaps reply that he is ready to give his life for his ideal, but that he has no need to believe in a God who rewards at the very end. We might point out to him that in his final act he thinks he is doing something great. But what greatness can be his, since at death he is utterly destroyed? Shouldn't his very death lead to something? His noble aspiration cannot be directed to nothingness. The believer does have the advantage of knowing that man and the world do lead somewhere.

If he is sincere the unbeliever will at some time confess that it is very difficult to live up one's ideal all during life. On the occasion of some known lapse, we can give him some idea of sin, and from that go on to the question of God: is not sin resistance to, revolt against God?

"I am an honest fellow, one man said, and I strive after my ideal... what more could belief in God do for me?" Many people knew this fine young man of twenty to be sincere and perfectly genuine. The priest to whom he spoke simply told him to be always sincere and true to himself. Six months later the young man returned and confessed: "I've gone against my ideal. I feel I do need God."

Another will object that his ideal arises from society and not an uncertain God. We might tell him that man made to the image of God is at the basis of society and that one sees men who, because of an ideal implanted in their hearts, have refused to obey the

society of their day when it called on them to go against their conscience ; some have even died to show that it is better to obey God rather than man.

You also come across the godless militant pleased to think that after him Mankind will be finer and nobler ; he is proud to feel that he is preparing for generations of supermen who, having control of the natural forces in the world and having achieved world understanding, will enjoy unalloyed happiness. I recall a convinced militant atheist who sought for perfect justice, and was led to put to himself the question of God when his mother died after years of suffering among the less favoured classes, and he thought that she would never experience any reward. One can be resigned and at the same time unsatisfied.

2. Science and Faith.

Some men and women have dropped all religion because their religious training in the primary school has left them sceptical. Others, and this applies especially to those who spend two or three hours a day travelling to and from work, have lost belief in God by reading magazine articles and pseudo-scientific writings. To these publications we should add film documentaries and wireless talks.

These would-be scientific minds will tell you that belief in God is born of the ignorance and imagination of primitive men. But now mankind has reached adult age, and as modern science progresses all the ancient legends about gods and the Christian belief in a Supreme God are vanishing. In time cathedrals will give place to Museums of Man and Domes of Discovery.

Here again we must meet the unbeliever on his own ground and not rely on a literary presentation of religion or an out-moded apologetic. We must not ignore the progress made in human knowledge. We will endeavour to show that religion and science cannot contradict each other, but that each has its own domain. The question of the existence of God, for example, lies outside the field of science. If a scientist does say there is or is not a God, it is not as a scientist that he speaks but as a philosopher. Faith in God has nothing to fear from the most remarkable scientific discoveries ; on the contrary, we are glad to have them, because they help us to see a little better the grand design of God. It is the same God who is creator of the universe and revealer of religion.

We will do well to study the spirit in which the Bible was written in order to speak sensibly with unbelievers on matters concerning the origin of the world, life, man, the resurrection of the body, the after-life etc.

3. *Present a living personal God.*

The apostle will be careful to explain to the man in the street that he believes in God not as a mere abstraction but as a living Person who plays an important part in this world. It is the God of Abraham, Isaac and Jacob, God the Father, Son and Holy Ghost as revealed to us by Jesus Christ.

An impersonal God leaves the ordinary man cold. He may grant you that there is an Intellect ordering the universe, an infinitely perfect Spirit. But what does it matter to him in his life whether there is a supreme, immaterial, perfect, immutable Being... ?

It is hardly wise to deal early with the rights of God. The sense of our own smallness as creatures is indeed important and must be acquired. But when we speak like this : " Before God, man is but a grain of sand ; his only attitude is that of nothingness before the Almighty... Never should man have the audacity to ask reasons of God, for how can dust and ashes discuss with the Master... " such language is doomed to failure. Not all unbelievers, even those in good faith, are seeking God and capable of hearing the call of the desert silence, like a Charles de Foucauld or an Ernest Psichari.

The best thing is to start from what Christ has told us about God : that He is above all a Father. To understand God, we must start with Jesus : " He who sees me, sees the Father. " In order to make Himself known to men, God became man. One can speak of the wonders of this relationship between God and man. Jesus Christ, the God-man bore testimony in a human and a divine manner : a testimony of love by dying on a cross. So the most telling symbol one can have of God is a pierced heart. Men must learn that God is Love.

Point out that the Christian does not pride himself on being superior to a pagan or a follower of some other religion. On the contrary, he acknowledges the element of truth in other religions. He admires the discoveries made about the godhead in the patient studies of seekers after God, from the philosophers of antiquity to the sages of India. They have sometimes attained great heights

in their knowledge of God, but the lightening has not flashed between heaven and themselves as it did on Mount Sinai, and they have not known the Good News of the Incarnation and Redemption. The Christian, thanks to the seers among the Chosen People and the revelations of the God-man, has been able to peer into the secret of the life of God.

The Trinity may raise a smile — the Church wants to impose on us a riddle without an answer! God, both Three and One! The thing is absurd. So we have to show our man that a mystery in religion is not a wall against which we bang our heads but a shoreless ocean. We plunge into it and make some wonderful discoveries, but we realize that we cannot discover all that lies in it. Reason sees now only a faint glimmer of what we shall see in full light in the next world.

It is a good thing to start from human experience. A human being is a person who plays a part on the stage of life. It may be only a subordinate part; that does not matter for the moment. He is some one made to know and love others, to be known and loved by others. And yet he preserves something inalienable which makes him what he is. Now in human love there is the desire of one person to give himself to another, to be one with that other and at the same time remain oneself. He who loves truly gives himself entirely so that the other may attain full self-development. And the evidence of love between these two is that they engender a third person.

On the other hand, to convey some idea of what the Holy Spirit is, we can start from the spirit animating a family. It is a unifying force working upon the members, creating a particular manner of thought and action; it is intangible, like a breath of air; and yet it is very real. Although it is produced by the members of the family themselves, it fashions these same persons and anyone else who comes into the family.

Of course, these are only poor comparisons and must not be pushed too far; but they help in the beginning to give some notion of what God is. The unbeliever will see that there can be no love in God save love between persons. God cannot be a solitary. Threeness and oneness in God is both possible and true. Christ has taught us it; He has told us that God is a Family, three divine Persons making one God: Father, Son and Holy Ghost.

The unbeliever will then perceive, dimly no doubt, that the God of the Christians is not simply an abstraction shrouded in mystery. The Christian will be able to suggest how his own attitude

is determined by this revelation. One can show the love which the First Person, God the Father has for man His creature, whom He has made His adopted son and invited to share in His own family life. This love explains why the Christian has confidence in God, is as simple as a child with God, is anxious to do His will on earth and concerned for His interests. He accepts God's commandments because he knows his Father has set a high ideal for His sons and wants them to achieve it. Through the Second Person, God the Son, the plan of God has been made known to us. Man has learned that through his own fault he has ill-used his liberty and rebelled. God has taken the initiative in the way of reconciliation, and taking upon Himself the sins of the world, the Son gave His life that our life may end in God. The Third Person, the Holy Ghost, is the one who works in the heart of man to bring about what the Father decided and the Son merited. He is God at work in men and the Church to fashion a new people of God. He communicates the true family spirit which should exist among all men, children of the same Father, and who makes us feel some responsibility for our brothers so that the whole human family may find itself together with God.

4. Establish the divinity of Christ.

Evidence accumulates to show that this presentation of God has some chance of success. It starts with Jesus Christ and His revelations of God. In general, the man in the street does not question Christ, and is even inclined to give some weight to His testimony. Rarely does one come across an atheist who denies that Christ existed. But the divinity of Christ is another matter. The unbeliever sees Him as a wise man, a philosopher, a philanthropist, a superman, the " first Socialist " or " first Communist " who said " Love one another... Woe to the rich... He who takes up the sword will perish by the sword, etc... " Christ was a victim of human wickedness, condemned by the powerful of His day for having unmasked their hypocrisy. Here the stock arguments in apologetic manuals will come in useful.

Concerning the important question of the divinity of Christ we have found that certain arguments do get across in some cases. But there is no general rule.

Since we are addressing ordinary people it is well to show Christ speaking with ordinary folk. Did He not give one day as proof of His divine mission, that the poors were having the gospel preached

to them. Never did any man speak like this. Those who suffer, the unfortunates in life, the ignored, the despised, the abandoned with their sicknesses, infirmities, faults, those not loved by any one, learn that they have a Father who is thinking of them, loves them and invites them into His own family. Never did any statesman or revolutionary dictator put the like on his programme and arouse such high hope in the oppressed and downcast ; indeed, the infirm, the maimed, the speechless, the helpless and the dying are left out of their visions of the New Order they would create.

One can bring in here the problem of suffering to which only Christ can give a satisfactory answer. Take a godless militant condemned to drag out the little life that remains to him on a bed of suffering without hope of recovery. He is utterly unable to contribute to the upward march of mankind to which he had dedicated his life. His suffering is of no use and helps no one. He is helpless, a nuisance, tempted to despair and perhaps suicide. It is not much consolation to say : " Never mind, the matter in you and society are eternal... " What is that for a suffering individual about to die ! But to know that suffering and death accepted in union with Christ can save the world and liberate him from his sins, and through them human beings can enter a new World of greatness and happiness, such knowledge is quite a different matter.

Similarly, we might develop that other teaching of Our Lord about loving our enemies. " Love your enemies. Do good to them that persecute you. " Recall the parable of the Good Samaritan. Suppose for a moment that throughout the world we were to put this moral teaching into practice. All wars would cease. Such teaching is not that of a mere man, for whom there is no justice on earth without some revenge.

Another argument capable of moving an unbeliever to accept the divinity of Christ is that Jesus Christ is the only man in the world who continues to be loved twenty centuries after his death. It is a staggering fact. We have a Jew living in a tiny country who brought in no social reform, made no startling invention nor achieved any great work of art, but was one day put to death with some other condemned men, an innocent man, no doubt, like lots of others in the World's history. Yet He becomes the central figure of History. He had predicted : " When I am lifted up (He referred to His death on the cross), then I shall exercise my power over men and draw all hearts to myself. "

Great men, be they soldiers, geniuses, artists, sports champions, philosophers, great benefactors to mankind, be they called Alexan-

der, Napoleon, Victor Hugo, Pasteur, Karl Marx, are admired by many; statues are raised to them, their centenaries are commemorated... But who loves them? No one. For love is not the same as admiration. To love somebody is to feel oneself borne towards that person, to want to live in his company, to live only for him, not to count what may be the cost of pleasing him, to accept gladly pains and suffering if they result in any good for him, — it is to give one's life for that other. Lovers, spouses, mothers know what love is, that it is more than admiration or even gratitude. And to love someone in that way, we must know that he is a living person.

Great men of the past have aroused enthusiasm. Great men of today hold a big place in the minds and hearts of their admirers. One can idolize a man even to the extent of dying for him — but only during his lifetime. After a few years or generations men begin to doubt his worth as a hero or the value of his reforms.

Millions of men and women of all countries, races, ages, social ranks, have never seen Christ, and yet for twenty centuries have proved their love for him. Nor is it caprice or merely human attraction which has led them to this love: "If anyone will be my disciple, let him take up his cross... You will be hated because of me... He who will not leave father and mother for love of me is not worthy of me... Only he who is faithful to the end will be saved..."

Could all this be explicable if Christ were only a man! To win hearts to himself after two thousand years — is this the power of any man? Must he not be God?

* * *

To conclude. Presenting God to the man in the street is a difficult problem and we have not solved it. One might launch a vast enquiry among apostles working among this type of individual and work from numerous pieces of evidence... The conclusions would be invaluable for all those who find themselves incapable of getting just the right wave-length for the unbeliever to listen. Here the reader has only the witness of one missionary among many. The way God works in men's hearts is largely hidden from us. But the words of St. Paul re-echo in our ears: "How can men believe in God if no one preach to them?" Nothing will ever excuse from making known the Good News, that God exists and loves us and wants them to be happy. We must strive to make ourselves less unworthy of our ministry by always speaking well of God, so that others will listen to us, understand us and follow us. And let us adapt ourselves to the people with whom we deal.

The Opportuneness and Manner of Presenting Arguments to Prove the Existence of God

*by some examiners, Higher Religious Certificate*¹

The reflections contained in this article are not to be understood as being the last word and final judgment on the subject of the article, because really they are merely the observations of some examinations on a limited number of answers sent in for the Higher Religious Certificate Examination. Again, not all the candidates who enter for the examination choose to answer questions on God's existence. Moreover, it often happens that a particular argument is required in this examination, and the students are not given the liberty to choose any argument they wish. I suppose, however, one might rightly say that the opinions expressed do represent fairly exactly the conclusions that are to be drawn from experience of teaching the arguments in favour of the existence of God, and from marking papers which reflect the reactions of a cross-section of secondary school students to the question.

Up to recent years the age of candidates entering this examination has varied a little more than is the case at present; for the Syllabus in which the existence of God is studied, is part of an alternating two-year course of instruction for sixth-forms. Until three years ago there was no age-limit laid down for candidates taking the ordinary State examinations for School Certificate or Matriculation: that meant that, although the usual age of students in Sixth Forms was seventeen or eighteen, there were always a few who were younger. Now, however, students in the Sixth Forms are all aged at least seventeen.

* * *

¹ This article is a pooling of opinions of a number of examiners who mark the Higher Religious Certificate papers in English Catholic Secondary Schools. Readers will understand why the examiner-contributors wish to preserve their anonymity.

The question we are asking ourselves is whether it is opportune or worthwhile teaching the arguments for God's existence to students of this age.

Let us say right away that the question of God's existence is rarely, if ever, a personal one in the sense that the students disbelieve in God themselves. Most young people who attend Catholic Secondary Colleges and Convents in England come from good Catholic homes where the name of God is revered and loved and where Catholic practices are the regular thing. The students welcome the study most keenly, however, because it makes them feel more secure in their faith. After all there is so much disbelief and materialism in the world to-day that even a believing Catholic may begin to ask himself just where he stands amid all this muddle and whether his position can be justified by sound arguments. At the back of the students' minds there is also the idea that the arguments may have a practical value for them in such places as clubs, of which they may happen to be members, or in associations of one kind and another, which they may intend to join. Many Catholic boys and girls have non-Catholic friends, and it is certain that religious topics are often discussed in common. The Catholics like to feel that they are in a position to stand up to the jibes that they sometimes hear from these non-Catholic acquaintances. What is more, they acquire a confidence in themselves which will enable them to take an active part in the work of apostleship. This is even more true of those who enter the universities after their secondary education at a Catholic school. It may on occasion be necessary, then, to review somewhat their studies of the arguments for God's existence, in the light of the new kind of objections they are likely to meet with in this sphere ; but if their earlier studies were properly conducted they should already have the elements which would stand them in good stead when arguing with their companions.

Yet another feeling in the minds of the students when they set about the study of the arguments is that these might well be useful to them at some later period of their lives. Such study ought even to act as a stimulus to their present efforts in spreading God's kingdom. Most young people are bubbling over with generosity : they are eager to give their time and energy to a cause that they consider good and worthwhile. Lay-apostolate is a form of activity which has a universal appeal to young people in their teens, provided they receive some direction. When they see — no

longer by faith alone, but with the light of their reason also — that God exists, it comes as a great incentive to make God known and loved and served by a wider circle of human beings.

Without exception all Sixth Form students we have met with consider the arguments for God's existence to be of great value to them for one reason or another, and they are of the opinion that the study is a very necessary part of the syllabus.

* * *

Now let us turn to the arguments themselves to see which of them are most appreciated and which are regarded as the most conclusive. Normally, we study ten different arguments: — from Efficient Cause, Motion, Contingency, Graduated Perfections, Design, Life, Physical Considerations, Conscience, Desire for Happiness and Universal Consent.

Since all these arguments bring in, in one way or another, the idea of causality, it is most useful to begin with the argument from Efficient Cause. This argument is best considered, not in its more traditional form of what I would call a horizontal series of causes — which is the way the mind readily reacts to the idea of causality — but in its more modern form, which holds that not only does a thing require a cause to bring it into being, but that it also requires a cause to keep it in being here and now. When fully explained, this argument has a profound effect upon the students and comes as a great surprise.

Following St. Thomas Aquinas, we then pass on to the consideration of the proof from Motion. The ideas upon which this is built are so similar to the previous one that it is not very striking. There is no novelty about it.

The proof from Contingency is a little puzzling at first but later, after a good deal of explanation and meditation, it is highly appreciated, especially for its value as a jumping-off ground to the attributes of God.

The argument from Graduated Perfections is best left on one side, as it is very difficult to grasp — even for one who has had some philosophical formation.

Most popular of all the arguments — though admittedly not the strongest — is the argument from Design. When this is carefully studied and accompanied by a large number of well-chosen examples it is very satisfying. It is most readily understood and, when coupled with the argument from Efficient Cause, represents

to most students the most conclusive proof that can be brought forward.

After these brief remarks on the five ways of St. Thomas, which the Angelic Doctor himself considered sufficient, the other five arguments are usually regarded as a *confirmatur* of what has preceded. Nevertheless, as might well be expected, they carry considerable weight of conviction when viewed separately — especially the arguments from Conscience and the Desire for Happiness.

* * *

What now is the best manner of presenting this teaching? It is fairly easy to teach any subject provided the students are eager to learn; so it is a good policy to awaken the curiosity of the students from the very beginning by making them realize that this question of God's existence is a very practical one for a large number of the people in the world to-day. A very realistic way would be to start by discussing the great evil of the modern world, Atheistic Communism, which by its Marxist Materialism threatens the very foundations of Christianity.

Then there are, of course, the particular difficulties which belong to each of the arguments. Such objects always arouse great interest and always result in a deeper knowledge of the subject, e. g., "If the proof from Design is so clear why do so many people not accept it?" Interesting discussions would no doubt develop as to why many people behave as practical atheists. Does their denial of God come from difficulties in the intellectual field or is it due to such causes as false childish memories, being over-engrossed in material pleasures, etc.? Do people notice disorder more readily than they notice order? And what about the lack of design in the world? From this last point the problem of evil naturally arises in one's mind. All are naturally interested in this topic. And so the discussions go on.

All these problems, and more besides, are subjects which are full of interest for a sixth-former whose mind is just beginning to grasp the wider questions which have always occupied man's attention. It is good, then, to bring these questions forward and so direct the discussions that in the end the students themselves arrive at the right conclusions. Such a method keeps the mind active and the attention rivetted on the subject. It also gives a far more lasting and thorough grounding in the faith than teaching which has been imposed from above and which is then simply

learned off by heart. Such a method also enables the mind to tackle difficulties brought forward by other people and to recognize them for what they are worth. It trains a person to try and place himself on the same level as the questioner, using words and phrases which will be understood by him instead of the difficult words of many of our text-books.

* * *

Finally a few remarks about the commonest failing in answers sent in on this subject. A very large number of candidates for the H. R. C. produce short, stereotyped answers, obviously learned by heart, without a word of explanation or expansion. This, as most teachers will know from long and bitter experience, is more or less a waste of time. It may get them a few marks in an examination — enough to pass, perhaps — but what use is it going to be to them in later life? When one meets with this kind of thing, when candidates fail to give examples to illustrate their general remarks, it inevitably leads the examiner to the conclusion that the work is not properly understood and that the students are just repeating catch-phrases.

The really good papers, where it is obvious that the arguments have been studied thoroughly and are understood, are few and far between. But should this fact discourage us? Should it make us doubt whether it is worth-while teaching these arguments to sixth-formers? We think not. Rather ought it to be a challenge to spur us on to greater efforts. After all, it is possible to get these arguments across. That is proved by the rather small but certain number of entirely satisfactory papers in this examination. Also, since in the unanimous estimation of a number of candidates who have studied the syllabus, the arguments for God's existence are of vital importance, we ought to take the time and trouble to serve them up in a form which is readily understood by students of that age.

The Sense of God in the Child

by LÉON BARBEY

*Professor, Facultés Catholiques, Lyons*¹

I. CHILD PSYCHOLOGY

It is regrettable that so little has been done in the scientific study of child religious psychology; yet this is no excuse for delaying efforts to improve our Christian pedagogy.

Education is not simply the art of applying scientific psychology. From this latter we can expect to have a better knowledge of our field of action and be able to adopt more efficient methods. But neither the proximate nor ultimate objectives are fixed by psychology.

Religious education draws its basic directives from faith. In the light of faith the educator sees the pupil as a child of God and the Church, knows the needs of the young Christian, and takes the right steps to help him develop his personality in the climate of grace.

Although it is not the result of experimental methods, the knowledge of the child acquired through faith is none the less a true psychology. The particular angle of vision taken by faith reveals certain realities — supernatural ones — that would otherwise lie concealed. It leaves aside some data which would stand out in an experimental method of investigation. The catechetical tradition of the Church and the practice of Catholic parents are steeped in this child psychology that utilizes faith. Mistakes may indeed creep in when one tries to attribute to faith what does

¹ Born near Fribourg (Switzerland) in 1905. After leaving the seminary, studied philosophy and pedagogy at Fribourg, Louvain, Institut Catholique of Paris, Education Institute of Geneva. 1931-9, taught in the training college of Hauterive; 1939-44 principal of the canton Technicum of Fribourg. Since 1947 lecturing in psychology and pedagogy at the Faculté Catholique of Lyons. Publications include: *L'Éducation de la volonté selon Jules Payot* (1933); *Pédagogie expérimentale et chrétienne* (1940). — Address: 29, rue du Plat, Lyons, FRANCE (Editor's note).

not belong to it ; yet it provides enough accurate and valuable data for us to build firmly upon it.

Besides, even if we have not yet obtained from scientific psychology all that we would like for our guidance as Catholic educators, we have made some acquisitions which can be utilized. Under such circumstances a study of the education of the sense of God in a child can at present only indicate approximate routes over a country unexplored by geographers of the soul, although generations of human beings have gone along the track for centuries without going astray, knowing what they wanted and guessing their way as best they could. When you have not a map, you guide yourselves by the stars.

We wrote some time ago in this magazine an article on the *idea* of God of which a child is capable.¹ We then tried to discover the notional concept contained in the images which a child forms about God. In writing now of the *sense* of God, we are not just playing about with terms. The content is different, as we will show in a moment.

Moreover, in passing from one term to the other, we leave the domain of psychology for that of pedagogy. For we consider that religious *education*, as distinct from religious *instruction*, calls for a dynamic, functional development, a 'sense' of God, rather than a gradual enriching of ideas about God.

We propose, then, after stating what we mean by 'sense of God', to show how this can be developed in a child up to the age of seven years.

II. WHAT IS A SENSE OF GOD ?

Religious pedagogues are nowadays showing a preference for the expression 'sense of God' to 'notion' or 'idea' of God. They are thus reacting against a long-accepted practice by which living faith is unduly reduced to a purely notional concept of God.² As a reform this reaction is healthy. It tends to recall that

a) the psychological structure of faith is reducible to a pattern of concepts ;

b) the act of faith carries with it affirmations concerning the existence and nature of God ;

¹ *Lumen Vitae*, vol. II (1947), pp. 117-26.

² F. COUDREAU, *Qu'avons-nous à enseigner au catéchisme ?* in *Documentation catéchistique*, April 1952, pp. 7-23.

c) these judgements, unlike assertions in science, imply a personal relationship entered into with God, an assent of the whole person, or at least the recognition of a call of grace to give oneself to God and live the life of faith.

Nevertheless, it would be unwise not to see that, taken out of this context, the negative aspect contained in the formula 'sense of God' contrasted with 'objective knowledge of God' runs the risk of favouring an anti-intellectualist tendency. Going to extremes, one might empty the act of faith of any precise intelligible content, make it into an emotional subjective impulse, a sort of faith as a feeling, deny that faith does open on to a reality seen by the intellect even though through a veil of mystery, *fides argumentum non apparentium* (Heb., XI, 1). The danger must be pointed out, so that it can be avoided. What is irrational in faith is not to be identified with the unintelligible.

The negative element in the term we are using can be accepted if, at the same time, it carries with it a positive aspect including an intellectual element in faith, different from and richer than a dry 'notion'. Living faith, being not merely a system of concepts, animates an active intellectual structure, involving judgements, assents and action. Now it is precisely under this aspect that it can be so vitalizing in children that some of them will live their faith more intensely than many grown-ups who are better equipped with formed religious ideas. That is what we call the sense of God.

Intellectually, the sense of God comprises in the first place some union of mind with God, taking the form of an acquired capacity and habit of thinking of God, turning to Him, speaking to Him, as piety suggests and in all the circumstances of life. It is the spirit inspiring the *Benedicite omnia opera Domini Domino*. For example, the little five-year-old has a sense of God who, passing a Church, goes inside to say "Good-day to Jesus"; similarly, the child who before going off to sleep reminds his mother to wake him next morning in time for Mass.

The sense of God includes also the making use of one's knowledge of God to throw light on the meaning of life, and this by way of habitual reference to God in the value-judgements we make on the importance of events and the quality of our personal conduct or that of others *sub specie aeternitatis*. Examples would be the child who wonders whether Jesus is pleased with some sacrifice he has made, or rebukes his big sister for having put him to bed without having made him say his prayers, or wants to know whether rabbits go to heaven when they die.

In the matter of affections the sense of God implies a tendency to regulate one's feelings according to the laws of the Kingdom of God. For example, five year old Johnny stops in the middle of his night prayers to ask his mother whether he ought to love Our Lady "and St. Joseph as much as her". We would say that he is seeking in the light of faith to put some order in the world of his affections. He is trying to replace instinctive impulses by some rule made known by his lively faith.

These fragmentary thoughts suggest a further justification for the expression 'sense of God'. When we speak of sense we think first of the external senses, like sight, or of sense of balance or direction. It is true to say that a really lively faith gives as it were a new faith, a spiritual keenness of vision, a supernatural flair and perspicacity which influences our whole behaviour. Under its influence we find it natural to live with God, — using the word natural in opposition to artificial. Grace becomes the inner principle of one's Christian thinking and conduct.

How does this come about? In particular, how can the educator lead the child to think, feel and act in a Christian manner as naturally as he plays with the rattle given him by his mother?

III. FOUR STAGES OF GROWTH

At the risk of over-simplification we will consider four stages in the development of the child up to the age of seven; these are characterized by the predominance of motor automatism, affective impulses, symbolic ideas, objective ideas.

We say stages rather than ages. The time element does indeed play its part; the dominant factor of one period becomes subordinate in the following one but still continues to be active.

1. Psychomotor automatism and earliest religious behaviour.

Motor action is predominant for the first two years. The newborn baby can perform the essential movements necessary to preserve life: breathe, suck, digest. Its organism is equipped to do them instinctively and regularly.

As the child grows it seeks to acquire more movements. When it succeeds in some gesture, this success produces pleasure which signifies the fulfilment of an organic need and the satisfaction

of an interest. The pleasure felt as a result of that gesture makes the child want to repeat it. When some gesture is a failure, it produces pain, annoyance, anger and impatience and aggravates the need to start again.

The question for religious pedagogy at this stage is : how put in contact with God a being capable only of these motor sensorial acts ? There is only one possible answer : offer suitable religious objects for these natural gestures.

The child's earliest religious education will be by gesture. These will be gestures to help the senses. The child in the cradle should be able to see in the room some picture of Our Lord or Our Lady on which his eyes can rest. One should let him touch, handle, fondle holy pictures, medals and statues. Soon he will give his preference to one which has won his greater interest.

Then gestures which help the emotions : waving the hand, smiling, sending a kiss, these can easily be directed to Jesus and Mary at the mother's suggestion. Gestures helping the mind are the spoken word. Combining words of prayer with such gestures as making the sign of the cross, joining one's hands, kneeling down, are elementary means of introducing the child to its first Catholic practices.

Children who have not had this early religious initiation have missed a lot. If we try to make up for it at the age of seven or ten we must remember that the gestures natural to that age are not those of a two year old. We must not 'babify' their religion, nor yet rationalize it by leaving out the gesture stage.

2. Emotions and religious sentiment.

Round about the age of three, the child is almost master of his motor powers. It would seem as if the child, having assured himself of his contact with the external world, now turns his whole attention to knowing himself. There is a mixture of affection and aggressiveness : the crisis of the three year old, as it is called, though it appears sometimes a little earlier or later.

How is the child going to regard himself in relation to God ? It depends on the way this relationship is presented to him. A violent shock is caused if the educator makes God out to be a heavenly policeman who keeps a sharp eye on every little fit of temper. Inevitably a conflict arises between the filial sentiment born of faith and fear, or at least irritation, with the God policeman. If you tell him that God is displeased or hurt by each one of his

outbursts, and if on the other hand, he cannot help these impulses, then the only thing for the child is to suffer agony or try and get rid of the unpleasant thought of God. In the first case, the sense of God is falsified ; in the second, it is dimmed destroyed.

It is important, then, that the sense of God be now enlightened. We explain that God sees him responsible for what he does on purpose. We need not be afraid of telling him that the rest does not matter, even if for reasons of one's own convenience we are tempted to bring in God in order to secure a little more peace and order in the house. The fact of pointing out that God judges wrong what he himself knows to be wrong will incline the child to see that God is not an enemy or an obstacle to his vitality.

At the same time, this attitude deepens the sense of intimacy with God. God sees everything in him, God understands him better than anyone else. Having become aware of that, the child knows he cannot deceive God, but rejoices that the good and just God sees right into him ; God suggests and invites, but never forces ; God respects the child's personality and liberty. Thus the child's discovery of his own personality is judged aright and freed from the possible danger of pride.

The sense of intimacy with God and of moral responsibility are the two main lines to be pursued in the education of the sense of God in the child's emotional life.

3. Symbolic thought and the first acts of faith.

Symbolic thought, which has been studied notably by Piaget, lies half-way between the dream and objective thought of the normal adult. It is an effort to know things as they are, but the representation of them is deformed due to the influence of previously acquired images and sentiments.

In some respects, this manner of thinking which is predominant in the child up to the age of six, is poles apart from knowledge by faith, for this latter attains objectively the true God. In other respects, however, faith here finds a favourable terrain. This will be so where experimental proof, founded on critical control of the senses, arouses no interest. But, of course, this attitude can be dangerous, for although faith is not subject to verification by the senses, neither does it fit in with artistic imaginings. State the problem another way : how can the true God yet invisible be put in contact with the child whose mode of thought is determined by images and image associations ?

We can say immediately that if the 'how' is unknown to us, this contact is quite possible since it is fostered by the action of grace on the soul of the baptized child.

This action was already at work during the earlier period. Now we must reckon with its working on the mind which is seeking its own object and express it in words.

Clearly, if we tried to begin religious education immediately through the vehicle of thought, without any presupposition of religious experience, the result would be negative or disastrous. The child's mind would grasp nothing intelligible about God, his memory would at the most retain a few *flatus vocis* — and this is what teachers find with children who have never before even heard the name of God mentioned; it often requires a long propaedeutic before this mysterious name conjures up in the mind anything really intelligible. Or it may be that the child has grasped something about God, but builds up his ideas as he builds up the figure of a fanciful hero in a fairy story; it has no relation with reality.

At this stage in his intellectual development, we should concentrate simultaneously on acceptance by the child of the fact of God and making clear that God does not belong to the sphere of visible objects. Perhaps by drawing his attention to the spiritual aspect of his own being, to the reality of his own thoughts, we can best lead the child to this intellectual acceptance of God. That is one answer, but it considers only one aspect of the question. All the literature that has grown out of the study of the symbolic thought in the child must not let us lose sight of the fact that this is only one aspect of his thinking. There are indisputable indications of objective thinking. To this we now turn.

4. *Objective thought and religious certitude in the child.*

Spranger rightly insists on the objectivizing effect upon the child resulting from the 'resistance' he encounters from things and persons. He soon becomes aware of an opposition between his naive attitude and the real world which does not submit to his way of thinking. He has the intuition that there is another side to things than the one he knows.

But suppose an adult were to adopt a play attitude just when the child is worried by organic needs, e. g. for something to eat or drink, and the older person pretends to feed him with imaginary

food, the child will protest. He can well distinguish symbolic play and objective reality.

In other words, although the child lives in a world of his own, as we say, he has both feet on earth, and this earth of objective certitude is where we can meet him. In religious matters, and notably with regard to the sense of God, it is psychologically possible to see him give assent to revealed truth as firmly as he does to the objectivity of the physical phenomena he comes up against and which he acknowledges without understanding their laws. On this psychological disposition faith can engender in him a deep-rooted certainty.

This knowledge, like that which he has of other matters, rests first upon human testimony, of his parents, for example. The manner in which these latter present to him the message of revelation will facilitate or compromise his belief in the word of God which is the true basis of faith. The educator should avoid asserting his own authority, but bring God well to the fore.

Towards the end of the period with which we are dealing, objective thinking makes further demands. It seeks direct contact. It is the age when the child becomes interested in liturgical objects, in the details of the Mass and sacraments. There is a return to the sensorial and to action, this time sustained by an intellectual curiosity.

We must take care to satisfy this tendency. But we do not think one can strengthen certitude by intellectual means. We should rather increase the child's familiarity with the (material) things in Church, with the ceremonies in the Church which he likes to watch; briefly, we strengthen his emotional attachment. Later the knowledge of God will need to be nourished, that is when he is of school age and he naturally aspires to increase his learning.

Educating a child to a sense of God means orienting all his psychical faculties towards God; or, more exactly, it means making him go forward to meet the Lord in full sail under the breath of the Holy Spirit. The educator's task is to manœuvre the sails either singly or all together; the method will be the one which we have endeavoured to outline.

Developing the Sense of God's Presence in Infants

by Jeanne-Marie DINGEON

"*Formation Chrétienne des Tout-Petits*" Centre, Paris ¹

In a recent number of *Lumen Vitae* ², Fr. Ranwez wrote to the effect that spiritual life of children will be largely developed by sharing in the piety of their parents. In babyhood the spiritual life which is as yet unconscious will open out like a flower if nourished with the mother's spiritual life. When the child makes his own first prayers or receives his first Communion, his piety becomes more personal, but it is still closely associated with that of his parents.

It is undoubtedly true that the foundation of the infant's religious training are laid in the home.

For the physical life of the child no question arises. The mother gives herself entirely to the care of her child. She jealously watches over him. The child is hers, belongs to her. Only reluctantly will she entrust it to other hands. Not only does she insist upon feeding her baby with her own milk, but she rightly insists on the baby taking its place in the home. She teaches it to recognize the other members of the family. All this is perfectly natural. The new-born baby is meant to develop physically within the warm atmosphere of the family circle.

* * *

Besides the body, the heart needs attentive care. The heart of a baby hungers for tenderness. Long before it can begin to

¹ See biographical notice, *Lumen Vitae*, VI (1949), p. 552. — Address: 19, rue de Varenne, Paris VII, FRANCE (Editor's note).

² P. RANWEZ, S. J., *Strengthening the Faith in Adolescents. The Witness of Sanctity*, *Lumen Vitae*, VII (1952), pp. 86-7.

understand, it has a sort of sixth sense by which it learns the tenderness of parents and relatives.

This fact is so true that one can sometimes point out immediately children who have been deprived of this early tender care. They seem too serious for their age, they are distant in manner, and sometimes have a wild look about them. If we seek the cause, we find that they have had no mother to care for them and no one to take her place. Nor is it with their minds that they have realized something lacking in their lives when a few months or years old. They see it intuitively, just as they would have intuitively perceived the affection, had it been bestowed on them. Heart hunger, like physical hunger, is natural.

Can one say the same of the supernatural organism of the newly-baptized child? By Baptism the baby shares in the life of God as truly as physical life animates his body. But this is the domain of faith. We cannot see the divine life; no outward sign assures us of its presence. We believe it.

The life received in Baptism is subject to laws and requirements as is natural life. As for physical life the baby must be fed, so for supernatural life it needs nourishment. As the child's limbs need exercise in order to develop, so the supernatural powers of the soul, theological virtues and gifts of the Holy Ghost, need to be strengthened and exercised.

The soul's food for a baby will be the gradual intuitive revelation of God. The Christian behaviour of the parents "will give rise in infants to a sense of the presence of God".¹ Not speculatively, but intuitively will the child make his first discovery of God, as he discovers the affection of his parents intuitively.

I. IMPORTANCE OF EXTERNAL ACTIONS

When parents bless their baby each evening, signing its forehead with the sign of the Cross, the child receives by this simple action the food for which it hungers. The mere action is not enough, but the piety and spirit of faith which accompany it are grace-bearing for the child. It is God's blessing upon the child through

¹ P. RANWEZ, S. J., *l. c.*, p. 86.

the parents. God reveals Himself by means of this holy gesture. Could we not call it a sacerdotal gesture? Is not the father in his family God's representative?

One may wonder why we attach such importance to an almost insignificant action. The point is that it is not insignificant; where God is concerned nothing is trivial, all is great.

The mother might whisper some short sentence as she signs her child: "Dear baby, I bless you from God, in the name of the Father and of father and mother" praying now in one room now in another; it shows that God must be everywhere!

If we have stressed the importance of this early training in which intellect has so small a part and all is matter of sensibility and intuition, it is because the first religious impressions received through the emotions leave ineradicable marks upon the soul.

* * *

We would like to go back to the educative power of the parent's attitude when performing any religious act: in particular that of closing the eyes. This point is important in the subject with which we are dealing. For why do we close our eyes when we pray? Why do we shut out the material world? Several reasons could be given, but one especially must be mentioned here: we do so in order to find God. To enter into contact with Him, our bodily eyes are useless. St. Augustine said: "How stupid are those who seek God with the eyes of the body, when it is only with the eyes of the heart that he can be found, as it is written: Seek him in the simplicity of your hearts (Bk. I, *Lord's sermon on the mount*).

This first step on the way to discovering God is for the child of capital importance: God is revealed not as some one outside himself but nearer to him than anyone else, even those with whom he lives. God is within him. And therein lies the educative force of the recollected attitude of the parents at prayer: to find God and speak to Him they look where He is, within themselves. Their exterior attitude is the exact expression of their interior faith in the presence of the Blessed Trinity within themselves.

* * *

When the child, now a few months old, begins under the guidance of its mother to make the gestures of prayer, the mother's posture and that which she tries to inculcate in her infant is forma-

tive. She takes its two little hands, joins them together, holding them in her own, closes her eyes and says a short prayer : " Goodnight God, Goodnight Jesus, Goodnight mother of Jesus, Goodnight angels... "

Here not only the recollected attitude but the words used are important. Notice that the mother in saying the prayer for the child says : " Goodnight God. " She speaks to God, the Spirit, the God of mystery whom one can only approach with the eyes of faith. Thus the little one senses in this prayer the greatness and mystery of God. And for a solid foundation to religious training this revelation of God-Spirit and God of mystery is important. One must see that he develops a religious sense, a sense of mystery.

This is very easy to do with children. The presence of the Holy Trinity within us is not explained in words but communicated progressively. It is one of the truths implanted in him like a seed which will gradually develop, for the law of germination works in the supernatural as well as in the natural order.

It may be objected that it would be better to begin by revealing to the child ' little Jesus '. One feels this instinctively, seeing that the child is incapable of entering into contact with the mysterious. One thinks that Jesus, of whom one can show a picture or statue, is a better approach to God. We answer that we must not be categorical in this matter : the God of mystery does not exclude Jesus and Jesus does not and ought not exclude the God of mystery. Obviously, the child can only receive that truth of which he is capable at a given age. Yet psychologists tell us that the infant has a natural aptitude for seizing the invisible, " for taking God as very real, conversing with Him. God uses this functional disposition of the child. Thus God, heaven, the angels and saints form for a child an invisible universe which his mind has no difficulty in accepting " (Barbey, Psychology Professor at Institut Catholique, Lyons).

* * *

If to this natural aptitude we add the grace of the Holy Spirit working in the child, we have good reason for trusting that it can receive the revelation of God as Spirit and as Trinity. The Lord has wrought great things in the child, but again this is a matter of faith, and for this reason calls for effort on our part to admit it.

II. IMPORTANCE OF WORDS USED

Gesture, we said, is the first means of expression capable of being understood by the child. Later, language assumes a more important place in the relations between child and grown-up. But we do not wait until he can fully understand the meaning of the words we use. As Père Rimaud has said: "You don't wait until the child is aware of all that is contained in the word 'father' to teach him to say 'daddy'. It's a matter of common sense."

So we will speak to our child of God and the things of God. A Catholic mother will not wait until the child can reason before teaching him to invoke the Blessed Trinity when making the sign of the cross. There is no fixed day for starting. He learns to make the sign of the cross as soon as his hand is capable of being guided to make it. At the same time he repeats after mother the name of the Three Divine Persons... Then these names having become so familiar to him are part and parcel of himself. A day will come when his mother or teacher will help him to think of what he is saying. Perhaps that day will be when routine has risked making the sign or words empty of religious significance: the child makes the sign of the cross badly or garbles the words. Then is the time to act. We will here pass over what might be done to give full value to gestures, and will pause to consider the words, the invocation of the Three Divine Persons.

We will invite the little four year old to repeat slowly: "In the name of the Father and of the Son and of the Holy Ghost." Then we break up this short phrase: "Just think of what you are saying... When you say: in the name of the Father... whom are you speaking of?... The Father, God the Father, don't you know Him?... The elements of religious knowledge already given him will help him... Yes, yes, you do know Him... It's He who has given us everything... And no doubt the child whom you have already told, will name some of the gifts of our heavenly Father... Yes, that's right, it's He who gave us all that. And not only has He given us all those things, but He has given us His Child, Jesus... Jesus, the Son of God, He also is God... And the Holy Ghost?... We need Him to help us. It's He who shows us how to love God and love all

the children of God, and love everybody... The Father, the Son and the Holy Ghost, that's God."

Such is the first explicit notion we give of the Holy Trinity. It is only a start. It is the entering upon the mystery, an inexhaustible reality which we will never fully discover, not even in eternity.

* * *

More important than explanations are the opportunities that arise for helping the child to live in union with the Holy Trinity. Language plays a great part if we are to do this well.

We often use unsuitable expressions when trying to familiarize the child with the thought of God's presence everywhere, seeing and hearing us. We often hear it said: "You must be good because Jesus is in your heart, and if you are not good, He is hurt." A statement like that is bad pedagogically and theologically. A youngster of four still confuses an image and the thing expressed by the image... For him Jesus is the crucifix hanging on the wall or the medal hung round his neck. But that Jesus is not in his heart; he is sure of that... and so he gets an unpleasant shock. More serious is the theological inaccuracy: by holy Baptism it is the Blessed Trinity who comes and dwells in us; God, Father, Son and Holy Ghost. Say rather: since the moment we were baptized God came to live in us. If we say: "Jesus came to dwell in you" what more can he feel when he receives Jesus in Holy Communion? Our experience in catechism classes has shown us how frequent is this difficulty; it comes from the imprecise use of terms in speaking of the presence of God within us.

We must go further in making known the Trinity, but all will depend on how good was the start... Deep faith on the part of the parents and the careful choice of words in speaking to the child of so mysterious a reality.

* * *

In conclusion we would say that we ought to have great confidence in the grace of which we are but the instruments in the religious education of infants, and we must never forget that Jesus was particularly pleased to reveal to little ones and to the humble His Father and the Spirit of Love and Truth.

The Sense of God in Contemporary Literature

by Charles MOELLER

Lecturer, University of Louvain

*Professor, Collège St. Pierre, Jette, Brussels*¹

If I were not careful I might incontinently write down that the sense of God is completely absent from present-day literature. Rarely has anyone lived in so godless a world with unbelief so rife; never have charges been levelled against God with such violence; and never have Christians been so disconcerted by the apparent failure of God in the management of human affairs. It is easy to jump from that statement to saying that the sense of God's transcendence is absent from our literature. Du Bos used to hold that the fundamental ill of modern man is a kind of "fear of the transcendent" in all its forms; and it has become trite to recall that our day boasts of having bestowed upon man, for his weal or woe, those qualities which our forefathers in their ignorance placed in God. "God is dead", wrote Malraux, "*therefore* man is born." To be sure, this man born of God's death does not seem to be in constant good health. Sartre declares that "man also is dead." But from this 'death' of man, from this tragedy which is the texture of his being, according to the existentialists, we must not conclude there is a transcendent God; the greatness of man resides in his knowing that he is "a useless passion". The only transcendence is that which 'pro-jects' us forward to new projects, themselves as vain as the rest, but to which our liberty condemns us.

A first glance would, then, seem to be negative. But a closer look would show that we have left out an aspect of the present situation. If man revolts against God, it is because he is haunted by God, as rarely ever before. He talks too much about Him today on the stage and in books for us not to perceive that the

¹ See biographical notice, *Lumen Vitae*, V (1950), p. 187. — Address: rue Léon-Théodor, 167, Jette, Brussels, BELGIUM (Editor's note).

'corpse' of God haunts him and will not let him sleep. Think for a moment of the remarkable success of books, films and plays that treat of religious problems. This is an undoubted fact. We are far from the obtuse anti-clericalism of M. Homais, the suppurating "slices of life" and the determinism of the Naturalist school. God now incites hatred or love. There is no indifference. Anatole France is dead and buried; his smiling epicureanism has now only a historical value as representing one who never understood Epicure.

Godlessness and obsession for religious matters are essential marks of modern man. We must try to explore this labyrinth of ignorance and wrath.

I. THE SPIRITUAL CLIMATE

1. *The collapse of metaphysics.*

There is one point on which all will agree. The rationalist systems which once claimed to have a rational explanation for everything in the universe are now discredited. People let science use its exact methods, but they are afraid of it because they know that it may one day annihilate us. They look with fright at the massive constructions in which the spirit tries to lock man in the pitiless vice of dialectic laws of economics, race, class; they prefer to turn to the concrete person, cast into the world, living in it "stupidly, obscenely", without rime or reason, suffering without respite, and all alone in the anguish of liberty to which he has been condemned.

There is a distrust, then, of 'objective' philosophies; and this is all to the good, insofar as those philosophies have proved their inability to unify the world by making a complex scheme of things only more complicated. Unfortunately, the same suspicion has been extended to all systems of metaphysics. We are witnessing a collapse of metaphysics. Modern man no longer believes it possible to attain a spiritual, objective, universal truth which imposes itself as an absolute. Having become a prey to elementary fears and suffering anguish about his own personal destiny, man today seeks not truth but values. With politics pervading the whole of life and dangers threatening from all sides, these values are related primarily to immediate salvation. One can well imagine

how in such a tragic context there is little or no place left for things unseen.

This is an immense pity, for God is not merely a truth, He is the Truth, that is to say the one reality completely independent of the vicissitudes of life and capable of conferring upon the believer something of His own stability in a fragile relative world. Vainly will we seek in contemporary literature for those timeless visions bathed in that serenity of contemplation which characterized the writings of a Plato or St. Thomas (or at least some of them); nothing of the kind will be found.

2. God as a 'value'.

A fact is more respectable than a Lord Mayor. Since we cannot for the time being expect to find novels in which the sense of God has been reached through reasoning (I am thinking, for example, of Walter Pater's *Marius the Epicurean*), we will look elsewhere.

Modern man turns to himself who is "in the world", and questions himself regarding his destiny. This return of the *ego* to modern sensibility is one of the ways by which God comes into our literature. Existentialism *can* lead to the discovery of God. Sciacca goes so far as to think that it is preparing the way to a renewal of philosophy and even natural theology.¹

It is not difficult to see how this is so. If man in his anguish puts questions to himself not upon truth but upon the *value* which salvation can bring to him, he will be led to ask whether God is or is not a value for himself. This manner of approaching the question is, at first sight, a dangerous narrowing down of the problem of God: for if God exists it is not primarily that He may be useful to us, but on the contrary that we be useful to Him, I mean, that we serve Him. The problem seems to be stated the wrong way, and from the start one runs the risk of naturalism and falling short of any genuine transcendence.

But look more closely. To the question "Is God a value" for my salvation, for that of society, of social classes, and of the world, there are two types of possible answers, yes and no.

Those who say 'no', like Malraux, Sartre, Camus, maintain

¹ See P. ROSTENNE, M. F. Sciacca, *Philosophe italien et le salut de la Raison*, in *Revue Nouvelle*, April 1952, pp. 402-10. Cf. Sciacca's *Le Problème de Dieu et de la religion dans la philosophie contemporaine* (Paris, Aubier, 1950) and *L'Existence de Dieu* (Paris, Aubier, 1951).

that the 'value' God is false, because it is illusory, it distracts man from his job of living as a man, it disturbs the normal play of human activity; God is a 'fraud'.

Those who say 'yes' fall into three categories:

a) They will accept God for extrinsic reasons, because they have seen that 'God' is necessary for social order; but they themselves refuse to believe in God. Such people would be Maurras and those capitalists whom the marxists accuse of believing in God "for others".

b) There are others who think that God is an essential value because the drama of events shows that without such a value no personality can be fully developed, no society can be stable and no social or international question can be solved. These latter believe in God, but they see Him primarily as an incarnation of spiritual values in a particular kind of world; they think that Christians ought to practice a Christianity that is social, political, federalist, internationalist...; they think that God is one who will achieve their personality, not indeed egoistically, for personality implies some form of giving, but naturally, for they graft God on to man instead of grafting man on to God. They mistrust those who say that God is eternal, revealing Himself in another world, because they reckon such an idea to be an excuse for too many Christians not paying heed to the suffering in this world.

c) Among those who say 'yes' to the question whether God is a value, there are also some who consider that the only interest of this value is in the spiritual, interior domain. This latter, although essential, is not primary, beset as we are with so many social problems arising out of present conditions. These require our working with purely profane means, for example, collaborating with marxists. Such Christians, then, say 'yes' where saving one's own soul is concerned, and say 'no' for matters concerning human, social and political conditions. They try to run with the hare and hunt with hounds, not from motives of self-interest, but because they want to free the spiritual from any compromising with temporal affairs and to give to both the spiritual and the temporal each its own autonomy.¹

¹ On this movement, see R. AUBERT, *Malaise chez les catholiques français*, in *Revue Nouvelle*, May 1952. I am thinking of Montuclard's books *Dieu, pourquoi faire?* and *Les événements et la foi* (which the author has now withdrawn from circulation).

3. *Naturalism and despair.*

If that be the theological charter of these days, then we immediately see its lacunae.

Whether God be a 'value' or a "non-value" in either case He is taken to be (or not to be) the corner stone of a purely human edifice. As I have said, God is grafted on to man either because the scion is lifegiving or because it is dangerous and the stock would have been better left alone to develop in its own way, even though it be in solitude or anarchy. The danger is naturalism.

The other danger is equally evident. If one sees God as only a temporal value, embodied in history, one will quickly find, unless one lives in an ivory tower, that the value 'God' does not succeed any better where the values 'man' have failed. The world is apparently as bad as ever it was. Catholic countries engage in wars as much as the others. It is sufficient to take a detached view to see that the same 'providence' apparently protects some countries and lets others be overcome. The novels of Graham Greene show clearly this sense of the absence of God in a world given to violence and lies. Hence, for believers, there comes a crisis of faith; they are tempted to despair of the salvation of the visible world and of the reality of the "value-God", which is too unseen and out of reach, and leads to a tiring of effort. And as men today are not particularly strong in patience, sense of the unseen and humble seeking after heavenly realities, but are madly taken up with pressing problems; the danger of unbelief is serious.

4. *The presentiment of a personal God.*

Naturalism and despair, the two dangers attendant upon the seeking God as a value, are connected. But there lies a tremendous opportunity for the theologian and shepherd of souls in the present situation; though God is not sufficiently sought by way of reasoning, men feel Him immediately present as a personal living God — to be loved or hated. The God who fills men's minds today is an awesome, disconcerting but very real actor in the human drama. This explains the terrible hatreds hurled at Him as well as the heroism shown in serving Him. Man understands better what man is, what his liberty is, what is his responsibility; he knows that his whole attitude to life will vary according to

the fact of there being or not being a transcendent 'Thou'. What is denied or affirmed is no longer the God of the philosophers, but the God of Abraham, Isaac and Jacob, the living personal God. In the last analysis, one can see that the present problem of God and the sense of God becomes one with the problem of Jesus Christ, the sense of Jesus Christ.¹

Here we join up with modern philosophy at its best, for example that of Blondel who starting from immanence (i.e. affirmation of the autonomy of the active subject), rises to the metaphysic of the One Necessary Being, that is God as possible Object of a firm option; this option does refer to a possible salvation, but one which is supernatural, living, personal. I am also thinking of Sciacca who starting from an existential position reaches God by a metaphysics of knowledge. Finally, I have in mind Gabriel Marcel who founded upon the 'incarnation' of consciousness in a body or society, a dialectic of 'mystery' which is oriented to hope in an absolute 'Thou', security for the total credit we open with Him and guarantor of the value of the blank cheque we present to Him.

These philosophies can usefully be the basis of an apologetic.² The core of the present day Christian revival, characterized by a return to the Liturgy, the Bible and the Fathers, is, in effect, a true, transcendent reality made incarnate in time, personal, taking part in the human adventure: Jesus Christ. And the Church which is the extension of this incarnation of the supreme value in history stands as the 'sacrament' of the presence of Jesus among us.

At this point the position of the problem of God in the world today is better than it seemed.

5. *The silence of God and Providence.*

The present Christian philosophy and movement reveal a possibility of reconciling the two opposing aspects of the situation: God as value, with its risk of naturalism and pessimism; the living personal God in touch with the world from the beginning. For the philosophers, this reconciliation will consist in a more profound

¹ See the *Cahier de Lumen Vitae: Au seuil du Christianisme*. This contains studies by various authors on Plato, St. Augustine, Pascal, Newman, Blondel.

² But these philosophies are not an apologetic. That is why I say be a basis for and not 'constitute'.

analysis of the immanence of the spiritual person; for the theologian, it will mean a richer discovery of the reality of the Incarnation of the Word in all its dimensions.

There still remains, however, a disputable point. The temptation to despair dogs the believer who looks on God as a value. The apparent absence of God, the silence of God seems to be the first existential fact made by modern man when he questions himself on the destiny of the world.

Atheists will conclude from this fact that there is no God, believers will undergo the temptation I have just mentioned. The only way to overcome it is to delve deeper into the notion of providence; it is this which is now in a critical state. But please understand me: providence is a reality in the religious universe, and *a fortiori* in the Christian universe which has been founded on God's salvific intervention in human history. Still, there is a naive egotistical manner of imagining providence: to say, for example, that "providence saved us from bombing", because a bomb fell fifty yards away from the house, and forget that it destroyed a nearby hospital, is to caricature providence; in cases where providence "has not protected us" and in cases of complete catastrophes there will come the danger of despair and unbelief.¹

We must safeguard the reality of God's working in the world and at the same time preserve the sense of God's transcendence and the free play of secondary causes.² The best modern novelists have worked along these lines as I shall show; they bear witness to a paradoxical Christianity, a religion which brings sorrow but leads eventually to the deepest joy. This joy is that of Easter, rising from death.

¹ Simone Weil speaks of these deformations of the idea of Christian providence. It is a pity she has only a manichean and gnostic providence to offer as a remedy. As she is being widely read these days, I might point out in passing that though she is a person of heroic charity, her thought is not at all Christian, but gnostic. She is a real danger; one should not use Simone Weil as an apologetic introduction to the problem of God.

² Remember that God works miracles. But miracles are the exception; Providence normally makes use of the free play of secondary causes for supernatural ends which are known only to God and are only very dimly perceived by holy souls. But to abandon oneself to this trust in God's providence produces joy and serenity in a soul. We must believe in providence because we believe in God, and not believe in God because we believe in providence.

Unbelievers, since for them God is absent, will deny or accuse the first cause. They will be either atheists or anti-theists, all of them thinking it necessary to "settle their account with God", for He is a nuisance or wicked or non-existent (this last term is not contradictory, as we shall see).

II. GOD IN NON-CHRISTIAN LITERATURE

Having given a general sketch, it is now possible to classify the main manifestations of the 'sense of God' in modern literature. I will begin with men of letters who are unbelievers whose novels or plays are only too often laden with philosophy. The novel today is 'metaphysical', a fact which makes it sometimes terribly boring and heavy.

1. *The belated atheistic rationalists.*

We must not forget that the 19th century rationalism still has some illustrious representatives, in spite of what I said of the death of Anatole France.

Gide took fifty years to make up his mind between the moral God of his protestant childhood and the pantheistic god of *Nourritures terrestres* (Fruits of the Earth): this latter soon gives place to the god of Renan, which is nothing other than progress of virtue in man. This retrograde rationalism to be found also in Martin du Gard, Jules Romains (who tries to get out of it with a few esoteric tricks in *Violations de frontières*) and Georges Duhamel, may be accompanied with sentimental regrets, with respect for the faith of others, or be virulent as in the later Gide, but it is none the less a relic of the stupid 19th century. It is not without interest to recall that Sartre admires in Gide the man who 'courageously' faced up to the fact that man is alone and there is no God.

This rationalism is now abandoned in science and philosophy. It is irritating to find it surviving more tenaciously than one would expect. But we must reckon with it. For a number of writers certain 'truths' are dogmas: religion is incontestably a blindness of mind; the believer is afraid of living; he hides reality because

he does not dare shoulder his responsibilities ; chastity is repressive ; God is a policeman, etc., etc.

Marxism also criticizes God and religion : marxism is a philosophy and a science mummified in a way of thought that existed in 1848, and lying outside the whole later intellectual development.

Finally, even in the ranks of atheistic existentialists we find rationalism and esthetic sensualism of the Renan type, as for example Sartre and Camus. The dominant thought in UNESCO, with for example Julian Huxley, who was one of its main intellectual guides, is rationalist and lay.

Against these persistent errors the classical methods of discussion are still necessary. We must constantly be providing proof, showing that the believer is not blinding himself, that God is not a policeman, etc. It is wearisome work when we consider the other problems of the day, but it is a necessary work. Remember that the philosophy implicit in three quarters of the Digests is this shoddy rationalism, but which always manages to put on an appearance of heroism. The influence of Gide, which is not going to diminish, will work in this direction. And it is a great disaster. Being one of the best known writers throughout the world, Gide's life and death will be one of the classic arguments of the rationalist religion.

2. *The death of God.*

The writers I have just quoted have all (except Sartre and Camus) struggled with the problem of God ; and they have come to the conclusion that there is no God. Those I now mention do not even put before themselves the question of God, or at least they pretend not to consider it.

In a great deal of modern literature the normal climate in which the heroes move is one where there is no God. Atheism is the starting point. This literature is not immoral ; it is a-moral and godless. That enormous thesis of Sartre, *L'être et le néant*, covering 722 pages of small print, has only four pages in which the problem of God is discussed ; and these pages are presented as simply a reminder of notions that call for no consideration. In the novels of Sartre no character considers the question : it is clearly understood that those who believe in God are ignoble creatures ; those who are ' converted ' like the pitiful Daniel in

Chemins de la liberté (Roads to Freedom), turn to a horrid caricature of God, such as only a nit-wit could entertain.

Similarly, Camus takes atheism for granted in his *L'homme révolté*. In the 384 pages of the book hardly three are given to this question. And if we consider the earlier philosophical work, *Le mythe de Sisyphe*, we find that the starting-point is the elimination of the hypothesis of God. In the novels, no one ever seeks God.

This acceptance of atheism recurs in countless novels and plays deriving from these two leaders of modern French literature. Anglo-saxon literature is no exception: Morgan, for example, is as rationalist as the rest, despite the esthetic platonism with which he sprinkles his plots.

This must be realized. In *Dear Caroline* and other nonsense of the cape and rapier type as also of the mountains and travel, the texture is atheistic. In these books there is not even the conventional respect for the divine which was found in earlier literature. The whole climate is atheistic.

3. *The refusal of God.*

Atheism boils down to saying (or seeming to say) that there is no question of God existing. The refusal of God means that God must not exist, or that even if He did exist that would change nothing in man. It is what Marcel calls 'anti-theism'.

This latter attitude is combined with the preceding one. Camus and Sartre are characteristic examples.

In *Le diable et le bon Dieu*, the principal hero, Goetz, passes from anti-theism to atheism: having challenged God to punish him, then having summoned Him or invited Him to collaborate with Goetz in the sanctification and regeneration of society, he meets with the 'silence of God' and failure of his own efforts; he then cries out: "There is no God. Joy, tears of joy", thus parodying Pascal. The play is really a piece of camouflage: the hero passes from anti-theism to atheism, but the author goes from atheism to anti-theism. I have said that in the earlier works, the patriarch of the café de Flore only mentioned God incidentally; in his latest work, however, God is constantly being named, which suggests an obsession in the author. Sartre goes out of his way to attack mercilessly the God he is never tired of saying does not exist. The atheism of Sartre is becoming militant: His humanism becomes lyrical only when he is speaking against God. We are still waiting for his moral teaching, his positive expounding of the moral destiny of man.

The latest play of Sartre, though weak, is very symptomatic: one cannot remain simply a-theist; one ends up by setting oneself against God, proving

His worthlessness, and one's style becomes vigorous only when assailing God. But if you oppose God, that presupposes the God you are so anxious it show does not exist, really does exist.

Camus is in the same equivocal position. For against what does he direct his revolt ? Against the human condition in a godless universe. But against whom can one revolt ? Against nobody ? Against what : facts, social abuses ? Certainly ; but in that case is not the word revolt the same as reform and social progress, etc. ? Or else, through the human condition it is its Author one attacks. But if so, how can one say that God does not exist ? There is a grave equivocation in this book. This mingling of ignorance of the true character of God and anger with creation and its Author is characteristic of contemporary unbelief.

In these writings the greatness of man lies in knowing that he is mortal. Tense lucidity, somewhat declamatory, cherishing its own sadness, and stiffening in its refusal of man's condition. God is always put on trial.

We have reasons for hope as well as for anxiety in this dismal state of literature : man confronted with a like destiny takes on a sort of sacred value : he becomes clothed with some of that religious grandeur which the 19th century had taken from him. The hidden law of the history of the arts would seem to be death of God and birth of man. We cannot but rejoice at this return of the sense of the sacred in the modern conscience. But we have reason to fear when this sacredness is affirmed in inverse ratio to the opposition to God.

The only way to get at these people so preoccupied with their own greatness is to invite them to study man more deeply and to discover in him those spiritual needs which no social reform, revolt, art or stoicism can satisfy : love, need for truth, yearning for the absolute, death and suffering, the certain crumbling away some day of all civilization. Studying man in this way without denying any of that sacredness which Christianity also recognizes in him but associates with the image of God, we can bring to light a transcendent dimension which completes without destroying the real values of the tragic humanism which we see before us.¹

Above all we must present a true picture of Christianity as it appears, for example, in the novels about to be mentioned.

¹ In this ' tragic ' literatures, we must cite Faulkner and his imitators, Caldwell, Dos Passos, Hemingway, Thomas Wolfe.

III. THE SENSE OF GOD IN CHRISTIAN LITERATURE

1. *The peaks of the novel in the 19th century.*

The greatest novels come at the end of the century and dominate the horizon of present-day writers. Common to them all is the fact that, as they seek to get below the surface, they reach down to the roots of life and in that century of optimism they open up a tragic strain: they foretell a cataclysm threatening men and civilizations. In other words, these novels examine the problem of man at such a depth that only a Christian solution or a radical anti-theism can deal adequately with it.

Henry James and Marcel Proust describe worldly society. Their books appear to describe the end of a world, but in them one gets glimpses of the end of the world. Untruthfulness, stupidity and selfishness are so rooted in their universe that one imagines it some inferno.

Thomas Hardy gives evidence of a healthy pessimism in an hallucinating image of a life without God: it becomes a block of dark granite without break or fissure; man is great by his sad lucid knowledge of himself. Joyce follows upon Hardy: he gives a picture of the hell within each individual: chaos, solitude, confused swarming of the good, bad and indifferent in each one of us at all times and in all manners — such is the modern Ulysses. The author shows that all our ills come from that original break of man from God. Joyce's work is a Divine Comedy of which the author only wrote the section on hell. By contrast it calls for a new life.

Anglo-saxon literature together with the writings of Proust led to an ontological crisis. The greatest novelist of all times, Dostoiewski, saw the solution to the death of man following on the death of God. Joy in suffering, humility, love of Jesus, these are the three stars in his firmament.

The Christianity issuing from this descent into the depths of inner hell in worldly society was marked with the seal of tragedy. It is not only due to pessimistic writers that religious questions in their full dimensions were begun to be put at the dawn of the 20th century; the same road of the Cross was reached from another approach.

The greatest modern German writer, Thomas Mann, started in quest of a Goethean humanism and in *Doctor Faustus* and *The Elect* came to the conclusion that grace was absolutely necessary for the salvation of humanism itself.

If ever there was a writer whom Martin du Gard, Gide and the 'democratic' authors hailed as the grand witness to serenity in face of the double abyss of sickness, death and folly and that of 'the gods' above, it was certainly Thomas Mann the genial author of *Joseph and his Brethren*. From the Bible Mann made a sort of twilight of the gods. He saw in Joseph the man who was "blessed with blessings from above and blessed with blessings from the abyss, that abyss which lies far, far below us"; and the smile of Joseph, that *Heiterkeit* which appears on his countenance, at the end of the long novel, was the symbol of the man who has overcome 'irrational and religious' fears and has attained smiling serenity. Mann had vanquished Nietzsche and Schopenhauer, the idols of his youth, at the time of *Buddenbrooks* and *Zauberberg*.

And yet Doctor Faustus, as the author himself explains, must be interpreted in terms of sin and grace.

The artist whose life is told is the symbol of this modern world which, in revolt against God, endures sterility of art because lacking inspiration and then seeks fresh sources of inspiration by marriage with the abyss. Madness follows, madness of the book's hero Leverkühn, madness of Germany in the Nazi adventure, madness of the whole world in wars. And it is only when the mad Leverkühn comes back to live the last ten years of his life with his mother that the author reveals his deepest lesson: he should never have left his mother, he should never have risked that demonic adventure of defying God; he who would play the angel plays the demon. A little ray of hope then appears at the end of the *Song of Grief of Dr. Faustus*, the last work of the musician. The last long note still resounds in the silence, but soon changes into a note of light because the error of atheist pride has been recognized.

From all points of the globe the message of the great novelists of the 19th and early 20th centuries shows a religion of tragedy. From the heart of this tragedy arises a hope, a joy. The heights of the novel culminate in despairing lucidity or Easter Hope.

2. Contemporary Christian novels.

The present-day Christian novelists follow these predecessors. Their Christianity is founded on a sense of tragedy, the apparent silence of God. Meditating upon this mystery they bring out the paschal message. In other words they reach God by the virtues of faith, hope and charity.

a) *Faith*. — Two names stand out here: Julien Green and Joseph Malègue. Green is haunted by solitude, madness and death. He is haunted by the beauty of the outside world, with its fleshly delights, its harmony and ephemeral tenderness. But at

the same time Green is obsessed by the sense of the nothingness of this world ; he has a sense of the invisible. This invisible is at times a frightening cosmic darkness, at other times, at any rate since his conversion in 1939, an almost physical feeling of the reality of the God of love and His heavy demands of purity. There is something of the mystic in Green, but a mystic who has never shaken off his inborn jansenism (Green was brought up as a protestant, then in a rather jansenistic Catholicism after his first conversion in 1916).

Joseph Malègue is concerned with showing the mutual play of the "intuitions of the heart" and the "searchings of the mind" in the life of faith. He wants to show that faith is not an act of sentiment, the unjustified act of our irrational powers. The synthesis dominating the masterly novel, *Augustin ou le maître est là*, is Jesus : the God Incarnate has deigned to play the role of secondary cause both in the Passion which conceals from men His divinity and in the historical evidence of the Gospels and the Church. God both hides himself and reveals Himself, so that those who seek with all their heart will find Him, and those who seek hoping not to find will not find Him. It is Pascal over again.

b) *Hope*. — Graham Greene (I omit Peguy, he is too well known) is the witness of the "passion of hope" in Christian hearts today. His characters do have pity for their fellows, but they do not dare believe in God nor truly hope in Him. Seobie in *The Heart of the Matter* is an example. Yet this absence and silence of God in the works of Greene become as it were transparent in the power and glory of God : the pity which men have for one another becomes an outward sign of God's love for the unhappy ; moreover, by means of the sacraments, the very weakness of man is filled with the power of God. This is the content of *The Power and the Glory*.

With Greene, this hope is so deeply buried below the apparent triumph of evil and the apparent discouragement of the Christian heroes, that it seems the very opposite of hope. But twixt cup and lip God changes the whole situation : what seemed despair is a secret passion of hope ; what seemed abandonment and absence becomes a support and presence. It is in the death of all human hope that supernatural hope comes to life and grows.

c) *Charity*. — Pity for others, solidarity and brotherly love are in the air today. We now see that the human person can only develop in communion with others. This communion is often

in war, revolution and death. But it is the mystic orient of the modern writer.

Charity also plays a great part in the novel today ; witness Green, Greene and Malègue. But the greatest of all is Bernanos. His great love for the poor, the humble and humiliated which runs through his work is founded on the Beatitudes. With Bernanos charity also is tragic.

d) *The joy of Easter*. — Bernanos takes us out of the usual categories. He does indeed describe the charity of the Gospel, but still more that mysterious joy which comes out of this world of darkness, evil, and lies. Along with Malègue, he is the greatest Christian novelist in Europe. Only Sigrid Undset is superior to them in breadth and simplicity. Bernanos in his *Diary of a Country Priest* and *Dialogue des Carmélites* (Fearless Heart) has shown that the despair, fear and agony in souls suffering from the apocalyptic turmoil of our day are mysteriously redeemed in the agony of Jesus and that Easter joy is triumphant.¹

Sigrid Undset, whilst presenting a hard violent world in which sin is strong and rampant, rises above the circumstances of today and attains the heights of the eternal Christian novel. Human love, the image of divine love (*Kristin Lavransdatter*), penance of pity for the eleventh hour workman (*Olav Audunsoen*), passage from the rationalist naturism to the giving of self to God (*Paul Selmer Lebensgang*), and finally the vision of creation transfigured by the glorious judgement of God (conclusion of *Kristin* and *Olav*), these are the chief characteristics of this great Christian novelist.

All these novelists deal with the drama of suffering and the death of man and the world, but by a remarkable study of the notion of providence, they reveal the hidden significance of these things, which is that of a movement towards joy. The heart of the Catholic novel today is the paschal triumph, death and life. We are coming back to the point from which this article started : God intervening in the human drama, and guiding man by lessons of suffering to Easter morning. It is Jesus Christ, the living God

¹ In a similar strain is that wide literature describing "Christ among the slaves": Catholic books on the concentration camps, priests living among the workers (Cesbron, Perrin, etc.). Mention should be made of the great German novelist Gertrude von Le Fort who deserves an article to herself alone. Her testimony is also mystic and tragic.

of the Scriptures and man like to us who is portrayed in modern literature. If it is metaphysical, it is a concrete existential metaphysics unlike that of earlier centuries.

Apart from Bernanos and Sigrid Undset this literature presents God too much in the light of suffering.¹ It is important to note this and tell our pupils. If the passage from the humanly tragic to Jesus Christ is easy, it is more difficult to show that objectively it is reasonable. Malègue may be a help here. But only a complete Catholic training can correct and complete the lessons, for then will be seen the rational soundness of the apologetic and the balance which Revelation brings to bear between Sorrow and Joy in Jesus Christ.

After all, literature is only a small gateway to religious philosophy and theology.

¹ I have said nothing of Mauriac for although he describes the struggle between love of self and love of God in a masterly fashion, his outlook is too pessimistic, too closed to the Easter light for him to be typical of the trend I am describing and which is the only one which has to do with the problem of God in the world today.

VARIA

Adaptation in Missionary Catechesis

by Johannes HOFINGER, S. J.

*Professor, Chinese Seminary, Manila, Philippines*¹

The perennial and difficult task of the Christian preacher is to lead men of a particular time and background to an understanding and application of the message of Christ, a message whose absolute value is the same for all ages, peoples and classes. On the one hand, the apostle must transmit the Gospel in its purity and truth without any mutilation, adulteration or fanciful interpretation. On the other hand, in announcing the Good News, he must reckon with the interests and difficulties of his flock. This requires careful attention to the conditions and needs of his hearers and an ability to adapt himself to the actual field of his apostolic labours. Even in relatively tranquil periods of history and traditionally Christian countries, the preacher must seek new orientations to reach the mind and heart of men, since these do not always have quite the same preoccupations as their forebears. It becomes still more necessary in times of upheaval, when deep changes are taking place in the mode of thinking, feeling and acting. What, then, are we to say of the preaching of the missionary who is called upon to announce the Gospel in new worlds, to implant the truths of Redemption in people of a different race, and to found in missionary countries a solid Christianity?

We will not speak of the importance of social adaptation of religious teaching to the natural character of the native population: this is quite clear, and forms the usual theme of nearly all present day missionary writing. Nor will we pause to consider the efforts demanded by such adaptation: these are appreciated by anyone who reflects upon the renuntiation as well as the change within himself which is required of the messenger of the Faith. As missionaries we are daily aware of the distance between the

¹ See biographical note, *Lumen Vitae*, V (1950), p. 264. — Address: Chinese Seminary, P. O. 1815, Manila, PHILIPPINES (Editor's note).

call to renuntiation and its realization. If missionary adaptation is today insufficient, this is due to obstacles as yet unsurmounted. We would like to show in this article some means of reducing them and of overcoming at least the essential difficulties. The concrete examples we use are all taken from the missions in China where the author has been working for many years in the training of native clergy.

1. *Linguistic Training.*

A thorough study of the native language is essential for the foreign missionary in his catechetical work. The language of the country is the best, and often the only means of handing on the Christian message. It is not enough to make oneself understood and express one's thought correctly; one must be able to render in the native language the affective values of Catholic doctrine and thus touch the hearts of the people.

A highly cultured people like the Chinese expect missionaries to be accurate linguists. Unfortunately, adequate formation was sadly neglected right up to the end of the 19th century. The encyclical *Maximum Illud* of 1919 did cause a slight improvement, at least in China; about 1930 the chief missionary orders founded schools at Peking for their young Religious whom they put through two years of study of the native language before allowing them to engage on any active missionary work. But these two years of intensive study did not ensure a mastery of the Chinese language; they only laid the basis for further development. Complete familiarity such as is needed for missionary work requires methodical study and reading of native writers.

The overburdened missionary easily runs the danger of abandoning regular study, and even the reading of native literature, to the great detriment of his apostolic ministry. Without frequent and well chosen reading, he will fall below the literary standard expected of a missionary by the educated classes. This is particularly true among Eastern cultured people where the language of the upper classes is very different from that of the common people.

As regards the training of native clergy, the seminarists coming from the lower classes, while still keeping contact with the people, have to acquire the general and literary culture necessary for a fruitful apostolate among the educated classes. But at the same time we must ensure that the training makes them truly apostolic-minded; they are to think first of souls, to want to preach the

Gospel to the poor for love of Christ ; they are to give themselves to manual work and take up some branches of native popular art.

From discovering in his studies the genius of the native language and literature, the foreign missionary will see what are the natural qualities of the people. A good language school should arouse sympathetic interest in the temperament and culture of the country ; allusions and brief surveys are sufficient for this. However, special courses giving an introduction to the national customs, culture and history are strongly recommended. Once upon a time the teaching in Protestant schools for Chinese missionaries was more open to native culture than in the Catholic seminaries.

2. Study of the Psychology of the People.

From the very beginning one should urge the young missionary to study carefully the psychology of the inhabitants and adapt himself to their own particular characteristics. This missionary mentality and understanding attitude will help towards getting to know the people and falling in with local customs and usages ; they will also help to discover the good natural dispositions of the natives for the message of salvation. Nevertheless, the missionary must be sufficiently objective not to let his affection for his flock hide from him the obstacles to his preaching raised by ethnic traits and influences.

It goes without saying that this ideal supposes a strong apostolic asceticism that is not satisfied with secondary matters and is vivified by a Christian sense of vocation. Our great model is the Word Incarnate, the greatest of all Missionaries, whose mission we share : “ *exinanivit semetipsum, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo* ” (*Phil.*, II, 7).

Most foreign missionaries come to the mission field when their theological studies are over. As far as I am aware, only the Jesuits, among the missionary Orders working in China, send a good proportion of their future missionaries abroad before the beginning of their philosophical or theological studies ; after two years of language study these young Religious do their philosophy and theology along with their Chinese brethren. It is much easier to learn a difficult language like Chinese when one is young and the memory more retentive. Besides, several years of common life with Chinese companions give an excellent opportunity of getting to know well the language before ordination, of getting into Chinese ways,

and going through an experimental apprenticeship : it is a direct preparation for the apostolate.

3. *Adaptation of philosophical and theological studies.*

Philosophical and theological studies should give more consideration to the special needs of the country to be evangelized. Has sufficient work been done in this direction ? Do not our courses in philosophy and theology lack actuality ? Do they not rather neglect the men and problems of today ? They are too timeless and unconcerned with the legitimate professional interests of the active practical young men who constitute most of our missionary recruits ; in any case, they do not well equip young preachers to face concrete needs, problems and environments.

This is an important aspect of the training of missionaries, wheter native or foreign. Of course, the philosophical and theological teaching, even in missionary seminaries, will be above all an accurate, clear, solid expounding of Catholic doctrine ; but an integral missionary education will also bring out the potentialities of the doctrine and point to the affinities of the Christian message with the vision of the world commonly taken by the people. The future missionary needs to know thoroughly the revealed truth and Christian thought in order to become a keen and convinced herald of the Gospel among the infidel. Three points deserve to be spotlighted : the conditions of effective preaching ; the factors favouring an understanding of the divine message among the people ; the obstacles against a practical understanding of the Christian truths. These subjects should be treated briefly within the framework of the syllabus, without taking away from the time necessary for the methodical exposition of Christian truth, and yet speaking sufficiently clearly to prepare the future apostle for the pagan milieu he is to evangelize.

Being a professor of dogma and catechetics in a native regional seminary, I know from experience that these things are easier to say than do. However, to give but one example, the work of the Rev. D. Maurus Heinrichs, O. F. M., is worth quoting.¹ During the disturbed period of the Sino-Japanese war, Fr. Maurus published for Chinese seminaries a dogma manual on the lines outlined above. Though it is not perfect, this first effort is a good start

¹ MAURUS HEINRICHS, O. F. M., *Theses dogmaticae*, 14 booklets, Tsinanfu, Missio Catholica, 1941-1944.

and merits consideration. One notes the excellent choice of matter in function of the missionary apostolate and the courageous limitation of topics in order to lay stress upon the essential questions. Each thesis carries a paragraph headed: "Momentum thesis", in which is given the religious bearing of the truth just studied. In the exposition of the thesis the author makes frequent pertinent references to analogies with ideas expressed in Chinese literature, to modern spiritual trends in line with or opposed to the truth explained. Of particular importance are the numerous reflections interspersed throughout the work to establish a live contact with native religious and philosophical ideas. Despite certain imperfections, these features make the manual a real missionary dogmatic work adapted to the needs of Chinese seminarists and missionaries.

We are pleased to hear that a German publisher is at present working upon a new edition of this remarkable book.¹

The teaching of speculative philosophy, dogmatic theology and moral is the obvious place for promoting a better understanding of the mentality of the native populations and their reaction to the Christian message. But in the bridge-building we must be careful not to minimize the originality and transcendence of Christianity. In spite of all the analogies between the Christian truths and the pagan religious values, Christ's Gospel is something new and pre-eminent; it is the incomparable message of the Eternal Father made known to us through His only-begotten Son. We are doing an ill-service to future missionaries, native or foreign, if by stressing the analogies we dim in any way the originality of Christianity. More than others, missionaries should be vitally convinced of the eminent dignity of their religion over all non-Christian religions and all past or present ideologies.

4. *Missionary catechesis.*

For the numerous missionaries who arrive at the mission fields after their theological studies, one should establish a course in missionary catechesis; it need not be lengthy, but should be substantial, considering the religious conceptions of the native

¹ Colleagues of Fr. Heinrichs and professors in the seminaries of Tsinan Taiyüan and Hankow, have also published manuals for the other branches of philosophy and theology for Chinese seminaries. The idea is excellent: to compose manuals adapted to the needs and circumstances of the vast Chinese mission field. But it must be confessed that these books have not the same value as Fr. Heinrichs' and only imperfectly achieve their aim.

peoples and the points of contact or approach which they offer to Christian teaching. Little has been done in this way, at least in China. Need we be surprised that much preaching is unadapted and unintelligible in mission circles since young missionaries are not informed of the concrete local conditions in which their teaching is given ?

This catechetical and homiletical initiation should cover the matter and form of missionary preaching and comprise practical exercises. Nearly all mission peoples are fond of a language which is full of imagery, a thing which is rather contrary to modern European tastes. An agricultural people will appreciate images and comparisons taken from their own milieu. True, there are big differences among the Orientals themselves ; but in the Far East preaching might draw largely upon Biblical descriptions, Old and New Testament stories. Parables are more appreciated by Orientals than by Europeans ; on the other hand, careful definitions and crystal-clear syllogisms make very little impression. The eastern mind is inductive. Chinese expositions have neither the sobriety of northern countries nor the grandiloquence of southern countries. One should put models before the young missionary and let him copy them.

Until recent times, the Oriental woman moved in a very closed circle. Hence she has a narrow spiritual outlook. This is shown in their speech : aged women hardly understood a foreigner whose pronunciation and expressions were not those of the village. Wherever a missionary finds the women kept out of public life, he will use the method for children, that is, stories, pictures, comparisons taken from their own surroundings.

The missionary ought to possess a religious terminology by means of which he can expound clearly and with due dignity the Christian truths. He does not have to create new religious terms ; he should choose from among those that exist the best and most suggestive. The Chinese language, which is so highly developed, offers a varied choice and can do well without neologisms, for which the people have a dislike. Whilst not underestimating the reactions of Christians who, in general, are easily satisfied with less perfect but emotion charged constructions, we must think of "those outside the fold" who are seeking the truth and want a preaching of high literary standard.

Full adaptation to the minds of the peoples obviously includes the use of all the appropriate means of expression at the disposal of the preacher. The Chinese have a marked preference for symbol-

ism, dramatic talent, and a great love of the theatre. Should not more use be made of these tendencies in missionary teaching ? Make fuller use of the liturgy ? Use more symbolism and drama in the instruction of young people and the uneducated ?

Finally, it would be a great help if we could illustrate our Christian truths with examples, stories and parables suited to the people and drawn as far as possible from their own history, literature and life. The European examples taken from old sermon books do not interest the natives. Photographs of snow-clad heights might thrill a Swiss or Tyrolean, but mean little to a Chinese of the lowland who has never seen a mountain. Alas, the unfavourable circumstances of recent years have prevented the utilization of the fine didactic material, drawn from Chinese sources, collected by the Scheutist Fathers Van Joos and Van Collie. Many missionaries had hoped much from them.

One final wish : a good collection of plans and models for catechesis. Because such a collection does not exist, an overworked missionary may neglect the preparation of his sermons and catechisms ; his teaching thereby suffers. Whereas countries in western Europe possess a surfeit of sermon and religious instruction plans the missions suffer from penury in this respect. The Chinese missions have always lacked outlines for homilies and catechism lessons which could have helped young missionaries. We could perhaps have remedied this defect in our generation, but many apostles have had to leave Chinese soil. May this period of ' exile ' see the production of homiletic and catechetical works of particular use to the messengers of the Faith in the New China.

Examinations of Conscience

by Pierre RANWEZ, S. J.

International Centre for Studies in Religious Education, Brussels ¹

For Confession we should try to see our sins as God sees them and not as we imagine them to be in our own minds. That is why the Church helps us to examine our conscience in the light of Christ's teaching and the call which God has made to us. To this same end lists of faults have been compiled. There are some for all ages and situations, and may be found in prayer books, missals or on detached sheets.

Their purpose should be educative, not to supply the penitent with a selection of sins to offer in the confessional. Yet many of them fail in three respects.

First, some of them do not lead to a real self-examination; the list directs rather to external behaviour.

We feel sorry for the poor children in such cases. They have only a confused knowledge of themselves and find it hard to express themselves; they may take these ready-made formulae as a godsend dispensing them from real examination of themselves. They are given a superficial portrait of their outward behaviour and they imagine they know themselves: "Have I missed my morning and night prayers? Have I said them badly? Have I talked in Church?..."

Secondly, a certain number of sins are clearly listed, but the penitent may easily be led to think that moral probity consists solely in avoiding these.

The danger is that the penitent may imagine himself a very good person if his conscience does not reproach him with any of them. One knows the recital: "1st Commandment: prayers and holy things, nothing, Father. 2nd Commandment: blasphemy, swearing, nothing, Father..." and so on right through the Commandments of God and Church! These are perfect Christians, so it was not for them that Our Lord suffered!

¹ Address: 27, rue de Spa, Brussels, BELGIUM (Editor's note).

Thirdly, some lists, by referring almost solely to the Ten Commandments, dim the basic truth that Christian conduct should be built upon the Gospel and sacraments.

☒ This wrong outlook is encouraged by seminary manuals of moral theology and very many school religious text-books.

In these works the Christian's duties are given in two chapters, the first very long and important, the second short and as it were some optional supplement. In the first chapter are examined the demands of the natural law as expressed in the commandments; the second chapter gives the few precepts of Christ (attendance at Mass, Friday abstinence...) and the 'counsels' which the moral authors seem to treat as an extra for those who are particularly generous.

Some lists, in line with these works, are insufficiently 'Christian'.

There are some good lists. They show the following qualities

1) They induce a personal self-examination. This guidance can be given in various ways.

For example, instead of being too precise in wording, e. g. have you struck your neighbour?, one can open a line of thought: have you shown your parents love and respect? ¹ Some are set in a context which helps the penitent to see himself more closely; e. g. "Sometimes you see money lying about in the house. Have you taken any of it? If so, that's a pity, because Jesus forbids that. Next time you won't take any, will you" ²

2) They present an ideal to be aimed at rather than a series of faults to avoid. Some authors invite the penitent to examine his conscience by putting before him a rather fully developed programme of Christian perfection.

3) They show this ideal to be none other than the law of love put forward by Jesus in the Gospel. The aim is to make people understand that Our Lord wants them not simply to respect the natural law plus a few extra matters, but to change their whole life by their loyalty to Him.

* * *

In drawing up lists the compilers should take into consideration the age of penitents, work and their background. Happily, there exists a variety of lists suited to different categories of penitents.

¹ *Connais-toi toi-même, mon frère*, Paris, Enault.

² E. POPPE, *L'ami des petits*, Averbode, Bonne Presse; Paris, Casterman, 4th. edition, 1938, 418 pp.

We cannot discuss all the possible cases. We will just point out what should be the main characteristics of lists for ages 6 to 8, 9 to 12 (13), 14+, for youths, and adults.

1. *Children 6 to 8.* — a) The author should help the child to bring home to himself those acts in which he has preferred himself to God.

It is not easy, and it is an entirely new matter for the child. Hitherto he has not been aware of any inner conflict; he has just been part of the outside world. Now he is to be trained to see there are two beings in him, and also two wills: that of God and that of his lower nature. Care must be taken that he is given a sense of guilt on the occasion of real acts in which he has put himself before God. And this is difficult. The adult should not choose some act which the child does not at all think is wrong.

For example, a mother says: "You said a bad word; it was a sin." The child may be well aware he said a bad word, but he said it playfully. Is that a sin? he wonders. Meantime, he entertains ill-feelings in his heart, but nobody says anything to him about that being a sin. Therefore, it must be unimportant. And in this way false consciences are made.

b) The author should teach the child objective norms of morality. Whilst refining the child's conscience and training it to judge its fidelity to God, we must at the same time teach what God requires of us. Such a knowledge of God's demands is, moreover, the best way of drawing oneself to see oneself clearly.

In his book *L'ami des petits*, Fr. Poppe gently and concretely leads the child to learn what are the duties of a Christian. He explains what evil is and at the same time how one can put things right again. "Have you taken pens or pencils or note-books from school? Now listen, a schoolboy once stole some pencils. Afterwards he said to himself: 'I've stolen and it's wrong, they're not mine.' And he put them back without anyone seeing him. Now you go and do the same."

If it is important to give the child precise indications of what he should or should not do, it is more important to show him that the whole of morality is summed up in the law of love and that Jesus asks His disciples to be generous.

"Have I loved my neighbour? Have I thought of my brothers, sisters and friends as much as of myself? Have I gladly given up things for them? Jesus said: Love your neighbour as yourself!"¹

¹ Elisabeth von SCHMIDT-PAULI, *Je vais à Jésus*, Paris, Desclée De Brouwer, 1935, 59 pp.

The child must be taught to express clearly and simply what he is guilty of. There is room for improvement in this matter. Perhaps too much use is made of clichés : distractions in my prayers, swearing...

Marie Fargues in her *Livre de Messe de l'enfance*¹ urges the child to examine himself particularly on three points : piety, charity, courage.

For piety : God is always thinking of you. Do you often think of him ? Do you pray in the morning and at night ? Do you pray at Mass on Sundays ? *For charity* : Think of the people you live with, at home, at school, during the holidays... *For courage* : Picture yourself in bed in the morning, do you get up straightaway when you are called ?... These questions she proposes to children of 7 to 10.

In an anonymous booklet published in 1949, *Première confession, Première communion*,² the author says one should stress the idea of being unfaithful to love when explaining sin to children. When preparing them for their first confession, one should spend much time on explaining the goodness of God. As for the examination of conscience it should be remembered that the child has already formed some code of his own regarding the gravity of his sins ; it is usually false, and the teacher or parent must tactfully correct it.

2. *Children 9 to 13.* — If the child has been badly trained earlier, then we must start all over again. If he has been well prepared, we have to carry on the good work, strengthen good habits and make the heart more sensitive. One must fight against automatism and formalism. Fr. Besnard, P. S. S., has produced a little book for priests, *La confession des enfants*.³ He recalls very concretely the teaching the parents ought to have given ; it ought to have revolved around four ideas : God, my soul, Jesus, state of grace. For a good confession the child must have confidence in the priest ; the latter must win it. The author then proposes an examination for children of 10 to 13 : duties to God, neighbour and self. Each of these is subdivided : what God asks ; what God forbids.

Abbé Poppe has a manual, *L'ami des petits*, which has had a good sale. He gives a short list and then a more detailed exami-

¹ Marie FARGUES, *Livre de messe de l'enfance*, Tours, Mame, 1952, 77 pp.

² *Première confession, première communion*, Paris, F. C. T. P., 1949, 47 pp.

³ J. BESNARD, P. S. S., *La confession des enfants*, Paris, Spes, 1936, 52 pp.

nation. This latter is for the child's meditation. Whilst the child is being taught to see clearly what are sins, he is at the same time led to produce interior acts of sorrow and love.

3. *Children 14 to 16.*—This is an important age for correct guidance of conscience. At this critical period of adolescence it is important to set high standards for the Christian. Some authors, aware of this, have put forward a programme of perfection rather than a list of sins. Among them we may mention the two following.

Joseph Lacroix in *Le carnet de ma vie chrétienne*,¹ treats of the sacraments. One of the chapters in Penance is an examination of conscience. He takes five headings: prayers, duties of state of life, selfishness, charity, purity.

Fr., Lelotte S. J., has published *Pour Mieux se confesser*²—a special edition exists for girls. It gives a whole education for confession, a practical guide for confessing and making thanksgiving. Two lists are given. The first is a brief one for regular use. The other is much more detailed and is rather a study in Christian perfection to which a boy or a girl is called. The author shows a fine discernment.

4. *Youths.*—Between adolescence and adult age new problems arise. It is the period when one begins to go to work (unless one has started earlier) and falls in love. New feelings, responsibilities, and duties come along. The examination of conscience must take account of these. As a matter of fact, very few lists have been composed exclusively for this period in life.

5. *Adults.*—Here efforts have been made to present a full Christian code, specify the various duties of each according to his state in life, and bring out the duty of the layman's bearing witness to his faith. Some are for Catholic Actionists or political and social workers.

Abbé Godin, in *La vie du Christ en nous*,³ devotes three pages to Confession. He introduces his list with this note:

“The Law of God is theoretically the same for all, but each of us follows it in the circumstances of his own life, and these differ. We call these our duties of state. One list of questions cannot, therefore, suit everyone. First, consider

¹ JOSEPH LACROIX, *Le carnet de ma vie chrétienne*, Paris, Alsatia, 1942, 237 pp.

² F. LELOTTE, S. J., *Pour mieux se confesser*, Bruxelles, Éditions ‘Foyer Notre-Dame’, 1945, 38 pp. — RABBONI, *Ibid.*, 1949, 268 pp.

³ GODIN, *La vie du Christ en nous*, Paris, Éditions Ouvrières, 1945, 208 pp.

what evil you have done, and then, if it is necessary, help yourself by means of this examination. ”

The *Missel communautaire*¹ of abbé Michonneau gives three pages to Confession. His preliminary note to the examination of conscience is as follows :

Every sin is a failure to love. It divides men, in their home and their place of work. It strikes Christ in His members. Don't say : ‘ I've never done harm to anybody. I have not stolen, nor killed... I mind my own business. ’ Remember these words : ‘ My commandment is that you love one another... Whatever you do, even to the least of men, you do to Me. ’ The author goes on : “ With the help of God we will try to see what is the state of our love for Him and for our neighbour. Rather than going through a catalogue of sins, let us see how we stand with regard to previous confessions, resolutions we have made, things which God may have been asking of us... ” Then follows an examination in which are considered : the Christian's duty (prayer, Mass, pride, sincerity, honesty, respect), duties to family (young people, wives and husbands), work duties (housekeeper, workman, farmworker, employer, the professions).

CONCLUSION

The sense of sin and of standing in need of redemption is essential for a Catholic. It must not remain vague and abstract (some people call themselves sinners, but refuse to be told what they have done wrong !). One must know one's own sins, be clearly conscious of one's personal guilt, and see the distance between the Christian ideal and one's wretchedness. Therefore, we must look upon Christ and look into ourselves.

The examination of conscience lists are to be judged in function of this double need. The best will be those which do provoke a thorough self-inspection and will at the same time use for this exploration the full light of the Christian message. Much work has been done along these lines. We should drop the uninspiring lists and adopt the good ones.

¹ MICHONNEAU and ‘ équipe sacerdotale de Colombes ’, *Missel communautaire*, Colombes (Seine), 4, rue du Four, XVI-306-78 pp.

INTERNATIONAL SURVEY

I. FACTS

AFRICA

Tanganyika.

A Summary of the Educational Work of the Catholic Missions. —

1. *Unofficial Education.* — What one may call unofficial education is undertaken by the Catholic Church through three media — the bush school or catechetical centre, the seminaries and the noviciates of Native Sisters. In the amendment of the Education Ordinance of 1936 these institutions are excluded from the purview of statutory education (cf. Section 11 African Education Ordinance).

a. *The Bush School or Catechetical Centre.* — This is the heart of all Missionary endeavour. Since the missionaries are totally inadequate in number they make contact and maintain it through the intermediary of selected and trained Christians who are called catechists. The Catechist is chosen principally for his strength of character, his religious convictions and his intelligence. His intellectual baggage particularly in the early days was very meagre and to make up this deficiency catechetical training schools were founded in each Vicariate where candidates were sent for one or two years and taught reading and writing as well as elementary pedagogy. As soon as the missionaries had mastered the dialects they translated into the vernacular the Gospels, the Lives of the Saints and drew up Catechisms. These books were the equipment of the catechists when, on completing his course, he was sent back with his wife and children, to his own country if not to his own village. He was provided with a mud chapel as his schoolroom, a blackboard and slates. As the catechetical centres developed and the intellectual calibre of the catechists improved, the children and adults attending the centre for religious instruction were also taught the elements of the three R's. In places where there is no registered school as yet, one finds that in some catechetical centres the instruction followed is very much parallel to the first two years of registered primary schools and, in this case, the pupils spend most of the morning in school. In the early days, the number of adults attending the catechetical centres was very considerable but in the course of time it was the children who formed the greater part of the attendance. Generally speaking the me-

dium of instruction is the vernacular but as its content of secular instruction is augmented, Swahili is introduced first as a subject and finally as the vehicle of instruction. The principle underlining catechetical education is that if Christianity is to have a solid basis it must be a literate Christianity. Considerable attention is also given to discipline and in learning not only to know Christianity but also how to live it.

When European Governments, first the German and later the British, were able to turn their attention to educational problems they found in this very wide network of catechetical centres a fertile soil in which to plant the seeds of organized primary education. Although official primary schools are now fairly widespread, the catechetical centres still fulfil a useful role. They are the only means of education in sparsely populated areas where registered teachers would be expensive instruments, and in many cases developed Bush schools need only the services of a Grade II teacher to turn them into prosperous registered schools. In fact one may say that in Tanganyika education has had a quicker and wider development in those areas where the field has been prepared for many years before by the activities of catechetical centres. At the present time there are over five thousand catechists employed by the Roman Catholic missions and the enrolment is about 200,000 children and adults.

b. *Seminaries*.—Since the missionary by definition is an outsider his essential rôle is not to prepare an abiding city for himself but rather to prepare the way for the development and expansion of the Native Church. Consequently, one of the first aims of all missionaries is to provide facilities for the training of an African priesthood and hierarchy. The work of establishing seminaries, therefore, began almost as soon as the missions had attained even a mediocre development. The candidates for training in these institutions were at first taken from the boys attending the Bush school. Until recent years the Staff in the Seminaries has been exclusively European.

The seminary education comprises two steps. The first, called the Minor Seminary, is in syllabus content equivalent to the Junior Secondary Education in official schools, although attempts are being made in some instances to bring the level of education up to the Cambridge Overseas Certificate standard. In some seminaries pupils take Government Teachers examinations.

The second step, the Major Seminary, covers a course which lasts for eight years. The principal subjects on the syllabus are Philosophy, Theology and Scripture, in which the same standards are required as in the seminaries of Europe and America. Secondary subjects are also read such as General Science, Languages and History. After six years the candidates are sent back to their villages for a year and it is only after they have requested re-entry and are furnished with suitable testimonials that they are readmitted for the final two years training before the priesthood. Of necessity only a very small number of those who begin the course reach the priesthood. When the candidate wishes to withdraw during his course, it is generally possible for him to enter a Secondary School or a Teacher Training School and those who leave during their Major Seminary course are easily absorbed into suitable

employment. Of recent years, it has become a practice to post African priests to the staff of major or minor seminaries.

As regards the statistical position in 1951 there are eight minor seminaries in Tanganyika with an enrolment of 774 students and four major seminaries with a total of 183 students. The most important major seminary is situated at Kipalapala at Tabora and is under the direction of the White Fathers with a total enrolment of 93 seminarians. There are now 134 African priests in Tanganyika and of these 28 are in the Bukoba area working under an African Bishop in the Lower Kagera Vicariate.

c. Noviciates for Native Sisters. — There are in the country nearly five hundred European nuns belonging to many congregations and working under the Vicars and Prefects Apostolic. Their rôle like that of the missionary priests is essentially of a precursor character. Here again, therefore, the missions have endeavoured from the beginning to establish Congregations of African nuns, not just to assist their European colleagues but to work under their own superiors and in pursuit of their objectives. There are ten centres or noviciates where this African Sisterhood is being developed.

The candidates in the early years were very often taken from their villages with only the catechetical school as their intellectual background. Nowadays, the candidates are selected from primary and middle schools. No candidate is accepted as a novice until she has reached at least the age of sixteen years. During the noviciate which lasts for two years those who are studying interrupt their academical courses. They are trained in the noviciate under the supervision of an experienced European nun how to live a life which is centred on the three evangelical vows of poverty, virginity and obedience. After the noviciate the normal practice is for them to live in communities composed exclusively of African Sisters with their own superior and devoting themselves either to a continuation of their own studies or of working according to the object of their particular congregation. There are today 457 African nuns of whom nearly 150 hold Teachers Certificates.

2. Industrial Education. — The principal centres of industrial instruction are Morogoro, Mwanza, Tosamaganga, Peramiho, Kwiro, Ifakara and Singa chini. The pupils are recruited generally from St. VI and the courses last from 3 to 5 years : The subjects taught include Carpentry and Joinery, Tailoring, Leather-work i. e. tanning making boots, shoes and footballs, Masonry and, to a lesser extent, Printing. There is at least one lay brother in charge in each centre and the total enrolment in 1951 in all our Industrial Centres was over 180 students. It ought to be noted that these figures represent the number of students in trade schools without reference to the young men who are employed as paid apprentices in the workshops which are part of most large mission stations. The Benedictine and Capuchin Missions in particular are well equipped for industrial education given the numerous skilled Brothers at their disposition and, in fact, Peramiho Benedictine Fathers are directing the most important Industrial Centre under the direction of the Catholic Missions.

3. *Official Education.* — There are over 75,000 pupils in Catholic schools ranging from Primary to Senior Secondary and Teacher Training schools. The European Staff of Fathers, Sisters and Brothers employed in registered schools and industrial centres is 175 ; African Sisters number over one hundred. This number includes 17 Education Secretaries. The education in each Vicariate is under the supervision of an education secretary who is responsible for the efficiency of the schools and is the channel of liaison between the Government and the Missions in all educational matters. There is also an Education Secretary General with an assistant posted at Dar-es-Salaam whose work it is to coordinate the education work of all the seventeen vicariates through direct contact with the Director of Education.

4. *Follow Up Education.* — a) There is as yet no territorial organization to meet this problem although there is an Association at Dar-es-Salaam with a branch in Bukoba and Tabora, for boys who have been through Secondary schools and Seminaries. Amongst the activities of this are discussion groups and Social Studies. Most Missions have local ' Action ' groups through which adult men and women are instructed on Social Problems connected with the area.

b) There are several newspapers produced by the Catholic Missions in both Swahili and the vernaculars. They are all printed at one or other of our Mission presses and some of them have a circulation of from three to five thousand. These Mission Presses print also a fair number of text-books and books for general interest each year. All the religious literature such as catechisms, Bible Histories, the Gospels, etc., as well as grammars and dictionaries is, of course, produced by the Missions either in Swahili or in such vernaculars as Kihaya, Kiha, Kisukumu and Kifipa.

5. *Non-African Education.* — There is no Catholic school for Europeans in Tanganyika. Over 160 European boys and girls, however, attend St. Joseph's interracial school in Dar-es-Salaam which is under the direction of the Capuchin Mission. It is hoped to open a school to be staffed by Fathers of the English province of the Order of Charity in the near future in the Usambara. There are two multi-racial schools conducted by the Catholic Missions, one at Tanga and the other in Dar-es-Salaam. The largest single group in each school is the Goan.

Fr. Richard WALSH, *Dar-es-Salaam*,
Educational Secretary General to the Catholic Missions.

NORTH AMERICA

Canada.

The Family Schools in Quebec province. 1. *Position of the family.* — The Province of Quebec or French Canada is Catholic country, in which the Catholic traditions of the France of the XVII century have been adapted to the rhythm of American life. The French Canadian community owes its rapid growth to the fecundity of its homes. If this corner of the new world has remained a bastion of Catholicism, it is because of a very strong family spirit, patriarchal in character.

Industrialization and increasing prosperity of a country bring with them the spirit of money-making and pleasure-seeking, and also doctrines which besmirch the sanctity of married life ; is it not to be feared that such conditions will deal mortal blows at the flourishing family in Canada ?

Already during the last fifteen years there have been certain indications of a weakening in the family spirit. To stem the danger the late Cardinal Villeneuve resolved to put an experienced priest in charge of the domestic science schools in order to improve their spirit and methods and to make them into “ noviciates for the family ”. For the delicate mission the cardinal chose a man of old French Canadian stock who, in addition to a solid theological training, was well versed in the history and folklore of his country, was a great nature lover and endowed with much common sense and also the obstinacy of the peasant. Such a man was Mgr. Albert Tessier.

2. *From the domestic science school to the family school.* — Too often, the domestic science school pays only a passing attention to aesthetic training and guidance in the affairs of the heart, but concentrates on making the girls into expert cooks and seamstresses. The family schools differ in that all their teaching is inspired by family ideals and they attempt to impart feminine humanism in an atmosphere of controlled spontaneity.¹

a. *The family spirit.* — The school is entirely based on the Christian idea of the rôle of woman in the world. By a providential design, she is called to transmit life : she ensures the perpétuity of the nation and the Church, she gives the Mystical Body of Christ its full visible stature. The mother brings forth to the nation the citizens which will make it prosperous and to God the children created in His image and destined to manifest His glory to all eternity.

In these Christian schools, stress is laid on the rôle played by the mother in the growth of the heavenly city.

¹ Before admission the candidate must have been successful in at least the first nine years of school. The course at the family institute lasts four years.

The title of spouse is essential to this family spirit. It is in the intimate union of hearts and souls that the wedded pair journey to the house of the Father; it is in their mutual gift of themselves that they give to God: mysterious mingling of souls and bodies of which the child is the fruit and the living witness.

Whatever the tasks she may have to perform, the young Canadian^f girl knows that her acts and the round of her daily life have a value for eternity. No work, even manual, is without its grandeur, and the acts are those of a royal priesthood. High priestess and queen of the home, she has to see that warm affection and a spiritual atmosphere reign there; her lap is, as has been said, the "first prie-Dieu for her children"; is it not her heart which receives most confidences? Is it not her strength which bears up the courage of her family? Is it not her whole soul which goes into the finished work, whether it is the arrangement of flowers or the spiritual and moral education of the souls for whom she is responsible?¹

b) *Attempt at feminine humanism.* — The founders of these family schools have never denied the great formative value of the humanities. Perhaps, following the lead of eminent minds such as Jacques Maritain and René Grousset,² they have doubted their adaptation to the cultural needs of our time. It is more probable that they believed that beyond the paths mapped out in the 16th century, new methods in humanism are called for. Not a humanism reserved for a small élite, but a broad humanism, capable of developing a harmonious personality.

Certainly, the schools have a laundry and model kitchen, needlework rooms, etc., but these are not the only classrooms for the pupils, who divide their time between practical classes and courses for general training.

Intellectual training comprises a large part devoted to the study of their mother-tongue, without neglecting the second national language. There is a marked predilection for the great Christian authors and for those who enlarge upon the glories of housewives. Psychology is given an important place: the psychology of the child, the adolescent, the adult... is not the mother the great teacher? The theory of child care finds practical application in a crèche and that of dietetics in the kitchen. "Science in the home" introduces the pupils to the discoveries of modern science; the most rebellious minds are interested to find their points of contact in the daily life of a mother; natural science gives occasion for digressions on horticulture; anatomy and physiology precede a course of first-aid and hygiene; arithmetic shows the way to keep the family accounts and to balance a budget; if

¹ The foundation of this family ideal — and the value of these family schools — has been questioned in Canada itself. The Abbé Joseph Houvoux has vindicated them in a recent book called *Pour ou contre les écoles de bonheur* (Three Rivers, Édition du Bien Public, 1952, 150 pp. \$ 1.50; also by the same author, *Écoles de bonheur*, *ibid.*, 1950, 140 pp., illus. \$ 1.25).

² Fr. RANWEZ, S. J., has made the ideas of these authors his own in an excellent article *Religious and Profane Education, Lumen Vitae*, VI (1951), pp. 446-70 and particularly pp. 454-65.

at first sight the subjects seem disconnected, the family point of view from which they are seen gives the syllabus a strong psychological unity.

Religious and moral training goes on all the time, although there are special times for religious teaching. The volumes of the series "Témoins du Christ" have an honoured place, but the little Canadian compendium "Aux petits du Royaume" is the most favoured. From these excellent volumes the girls deepen their religious knowledge and learn a methodology which will enable them to introduce their little ones to the Kingdom.

Liturgy is the corner stone of religious teaching ; a living liturgy, sharing in the office after careful preparation by the study of the liturgical texts. The Mass for each Sunday is prepared in teams.

Religious and moral education is also a matter of atmosphere : the rules of the schools are very broad ; constraint is unknown, and everything is done to give the impression that the school is a large family home : the window curtains, furniture, flowers, all demonstrate this. Mistresses and pupils are on friendly terms. If order reigns, it is because all contribute ; there is an apprenticeship to self-control, abnegation of personal preferences for the common good.

Team life in 'families' encourages suppleness of character and consideration for others. An older girl of the fourth year is head of a 'family' of five or six younger ones. A job to be envied but a hard one, in which the young 'mother' has to find out temperaments, calm undisciplined ardour, encourage the timid, draw out generosity, awaken initiative, advise the foolhardy and temper reproaches with gentleness and understanding. Families in miniature which, far from being absorbed in themselves, are open to the whole life of the school, eager to take up duties and give their services with a good grace or to accept them with simplicity. Need one be astonished at the joy which these schools give, described by a Parisian review *Match* as *Schools of happiness?*

3. *The Higher school of Family Pedagogy.* — These family schools need a teaching staff qualified and prepared to enter into their spirit. At Montreal the Sisters of the Holy Names of Jesus and Mary have erected in their enormous grounds at Outremont a higher normal school affiliated to the Montreal University. A course of four years' studies produces the future mistresses, either lay or religious from many congregations. A summary of the syllabus of these family schools shows us the subjects which these future teachers must learn ; their general training must be much more advanced : complete courses in history, history of the arts, mental hygiene... The staff is composed of specialists, often University professors.

Here also the atmosphere is extremely important. It is edifying to see the religious who are boarders. They come from a dozen different congregations at least, but all conform with a good grace to the common family life, which is to say that for a time they have to abandon their particular "holy rules". It is a real encouragement to see these American religious facing contemporary problems, realizing marriage problems, even of conjugal life, all fired with the ardent will to further the irreplaceable values of the Christian home.

Albert LÉONARD, S. J., *Brussels.*

LATIN AMERICA

Columbia.

An apostolic movement among laymen : ' Testimonio '. — ' Testimonio ' has all the characteristics of a truly lay apostolate : ideological structure, strong, flexible organization, adaptability, a realistic method of action.

Its ideological structure. — The idea behind the movement is an attempted synthesis of religion and life. " The most important thinking which ought to go before any modern apostolate is towards a synthesis of religion and life ; these two things have been divorced from each other for several centuries owing to a secularism in which we have all had our share in some measure. This synthesis, which ought to be effected in every Christian, constitutes the fundamental apostolate of the faithful as such". " This thinking should take in : 1. see life and human values in the light of supernatural truths and the discovery of the roads which can lead man to God nowadays ; — 2. to form judgements on the actual situation according to the limitations and possibilities of the average believer ; — 3. to give an active, not a mere notional assent to truth. " The Church today has more need of witnesses than of apologists ".

Its organization. — The organic element of the Movement is the cell of friendship. Its spirit is grounded on the sentiment of personal responsibility. The movement aims at arousing and shaping in its members this sense of a personal mission as regards God, the Church and society. Its internal discipline is ensured by supernatural friendship, which is the bond of perfection in the Christian family, and also the safe road to discovery of the Christian feeling for authority and obedience. Our organization is therefore as federal as can be imagined. Each cell has practically unlimited autonomy to act on its own responsibility. The influence of the members of the central committee has always been confined to friendship and services rendered.

The little communities are very varied according to the social standing of their members, their profession and ages. This mixture is desired as one of the most important factors in human and Christian training ; by its means it is possible to find out the causes of tension and hostility between social and economic classes and to re-establish contact and union between them.

In order that the cells should keep a constant and progressive vitality, it is necessary that one or two of the members should be very specially conscious of their mission, thus forming the nucleus of the cell and taking the responsibility for meetings and developments. Actually, nearly all these

nuclear elements belong to the Third Order of St. Dominic. The more faithful we are to the ideal of the Order, the more fruitful will our movement be.

Adaptability. — If we go back to the origin of the Movement to find the sources of its development, we find the radiation of friendship. The first fraternity was born of the intimate friendship which united the Rev. Fr. Blanchet, O. P. with some fervent laymen after his arrival in Columbia. For us, Fr. Blanchet was a manifestation of dominican spirituality and thomist theology. Knowing him, our sincerity in the giving of ourselves increased, as also our reverence for the mystery of the human personality. His doctrine gained our esteem, filling us with the certainty that friendship is the flower of the Christian life and that only a Christianity fully lived can realize friendship with God and men.

This Third Order fraternity resolved to invite some friends both countrymen and foreigners, to share in its enquiries and studies. It published *Testimonio*, an excellent review which announced itself as the voice of the ordinary faithful. In its turn the review started the numerous " friends of *Testimonio* " who formed cells for study and the apostolate. We consider the multiplication of these cells of " Christian life and thought " in the milieus of politics, sociology, economics, pedagogy, psychology, sport, public shows, art, catechism, liturgy, philosophy, works of charity, etc., to be the most fruitful and opportune method for us lay people to contribute to the re-establishment in our country of Christian civilization. The review has started a movement which is developing like circles in a pond ; first of all, at Medellin, an industrial town, where the workers, employees and social helpers are principally interested. Next, at Bogota there are six cells, two being formed by work people and the others by students, clerks and professional men ; they concern themselves with the furtherance of religious teaching and with various apostolic activities. Other cells are situated at Tunja, Cali, Cartagena and even in Korea, where one of the soldiers of the Columbian Battalion has founded a *Testimonio* cell. The Movement as a whole arranged at Bogota from 14th to the 22nd January 1951 the " First International Week of Prayer and Study of *Testimonio* ".

Its realistic activity. — The Movement works first on its members. The cells are schools of training in the Christian view of human problems, schools of observation of actual facts, both individual and social, familial, national and international, seminaries in which are set forth the practical solutions according to Christian doctrine. *Testimonio* has also its exterior activity : it develops natural and supernatural energy for the application of the solutions arrived at. The Central Committee has started at Bogota a seminary for economic and social study, also one for psychology and it gives series of lectures at the university. The members of *Testimonio* take an active part in numerous apostolic activities, they try themselves and encourage others to integrate religion in their lives.

Testimonio helped intensively in the " Crusade of Goodwill " preached by Fr. Lombardi across the American continent. It is obvious that our

movement has an especial part to play in the diffusion of these ideas of spiritual renewal and to ensure that amongst us there should be ground prepared for their application.

Herman VERGARA, *Bogota*,
General President of 'Testimonio'.

Uruguay.

General Survey. — In spite of the influence of its giant neighbours, Brazil and Argentina, Uruguay has evolved in an extraordinarily lay and democratic direction, making it one of the most Europeanized of the Spanish states. From the religious point of view, its constitution resembles that of France : separation of Church and State, but reciprocal liberty in mutual respect ; freedom from tax of all Church property but no budget allowance for religious needs or revenues of clergy ; liberty of education but complete neutrality in the government schools and refusal of all official subsidies to the free schools ; freedom of propaganda and speech but *laïcism* in the State services and even in society.

In this austere juridical position and this atmosphere of sharp distinction between the spiritual and the temporal, the Church has acquired a definite liberty. She confines herself to her spiritual mission untrammelled by politico-religious bonds. The act of separation, passed in 1916, was the occasion for a hard but courageous revival on the part of the Church, which was forced to recognize that in the course of years the nation, exteriorly and officially Christian, had in reality become dechristianized or indifferent. Since then the Church, reorganized interiorly and purified, has rediscovered the true apostolate liberated from all bonds apart from the truth of the Gospel. The number of churches and schools which have been built since 1916 with no other funds than the generosity of the faithful was higher than in the preceding centuries. In spite of the prevailing neutrality of thought and the austere lives of the priests, vocations have slowly grown. The Catholic façade of many has crumbled, but true religion has deepened, is conscious and personal among a minority which one may estimate at 20% of the whole population. This minority would like to be the leaven which will regain for Christ the largely dechristianized nation. That is their great hope.

The work of Christian education and its difficulties. — Apostolic work is very difficult among us, for many are the hindrances set in the way by the modern world in our land of " free thought " and too-easy-living.

In the middle-class families in the towns, Christian education has often been lacking from infancy. The educative and religious influence of the family is either non-existent or rendered nought to an alarming extent by the exterior effects of the modern ways of dechristianization, such as the new habits of excessive freedom, the absence of control over their children by parents, the too easy relations of the young of both sexes.

girls going alone with boys in cars, to the cinema and club. The films, and even more the 'trailers' are often suggestive and scandalous. The radio, the press, the reviews are no help to moral edification, but on the contrary serve often to excite the passions and sensuality. Divorce, recognized by law, has already deeply breached the position of the family among us.

All this is aggravated by the lack of religious instruction in the schools. Primary, secondary and higher education is given by the State under the banner of absolute neutrality.¹ This education accounts for 90% of the student population of the republic; of the remaining 10%, 8% go to the Catholic schools. A religious course is given in the denominational schools, and the atmosphere is truly Christian; but only a few children are reached by it and those mostly from the better-off families.

In the working classes the situation was the same, but has worsened. For what worker today does not go to the cinema, read his paper and possess a radio set? Furthermore, activity among them is very difficult for we have lost the hearing of the great mass of workers, worked upon for more than half a century by the socialist and communist minorities. The evil is increased by the example given the workers' families by the well-to-do classes who make bad use of their money and, by their lack of moral sense, provoke risings of the proletariat excited by the communists.

In the country districts, it is still more difficult. Our country is not like Europe; there are immense stretches of land on which there is only one house, that of the employer, surrounded by miserable encampments in which live families who have never heard the name of God.

A numerous clergy is required for work among these; but the lack of priests is truly catastrophic. For a population of 2,500,000, nearly a million of whom are in Montevideo, there are 665 priests (1 for every 3,700). Hardly more than a hundred of these are natives of the country. The archdiocese of Montevideo, 50,000 sq. kms in extent with 1,300,000 inhabitants, only possesses 61 churches and chapels. The bishops are trying hard to encourage vocations and multiply places of worship: the seminary of Montevideo, the only one for all Uruguay, contains 150 to 160 students.

Family Action. — Alongside the clergy, zealous and courageous but overworked, the religious congregations and Catholic Action undertake the religious instruction of the children and adults by means of catechism classes, works of mercy and social activities. In spite of its tremendous importance, the direct work of rechristianizing the people is at present very limited. The preparation of engaged couples for their work as parents has hardly been started by Catholic Action except by some retreats and spiritual exercises. Courses of family education are given, but in very small numbers. Lately, under the direction of a Passionist, Fr. Pedro Richards three family groups have been started at Montevideo (twenty in each) with

¹ On the battle for the schools, cf. *Lumen Vitae*, VI (1951), pp. 694-6.

monthly meetings and study days on matters relating to marriage and education. These groups of families also make a closed retreat each year.

The national council of the Catholic Action women have had for several years on their programme of activities the "Christian mothers' week" in October. During this time of family propaganda, conferences given by the Rev. Fr. Pavanetti, S. D. B., on the subject of the educative mission of the family are broadcast.

In several parishes, the leaders of Catholic Action get a group of mothers of poor families together each week and give them a certain amount of religious and moral teaching together with advice on child care and family pedagogy.

Maria-Theresa SANGUINETTI DE VILARO

National President of Catholic Action for Women, Montevideo.

ASIA

Ceylon.

School System in Ceylon. — In Ceylon, as in most countries, Schools are classified as Primary (from the Infant class to Standard V), Junior Secondary (up to Standard VIII), Senior Secondary (two years more in preparation for the Senior Examination — formerly the Senior Cambridge, now the Ceylon Senior), College (2 years' further study to qualify to enter the University), and the University itself (so far, one) or the Technical College (also one).

a) On the basis of management, we have State Schools and Denominational Schools, to which may be added a few private or independent Schools. Denominational schools, as the word implies, are run by the various Denominations: Buddhists, Hindus, Catholics and other Christian bodies. They are Grant-in-aid Schools. They receive aid from the State, according to the qualifications of the Staff, the quota of teachers eligible for grant being determined by the eligible attendance of pupils. This aid from the State naturally implies a certain amount of control to which these Schools are subject in the matter of Staff, curricula, admissions, accommodation and equipment, and the medium of instruction in accordance with the Regulations of the Code for assisted Schools. Independent Schools, which receive no help from the State, are free from this control to a great extent.

b) On the basis of the medium of instruction, schools are either English or Vernacular (Sinhalese or Tamil). The great majority of schools are Vernacular Schools, only some 10 or 12 percent of the School population receiving an English education. One of the reasons for this is that English Schools are fee-levying Schools, whereas Vernacular education is completely free.

English Schools are mostly run by the denominational bodies, whereas Vernacular Schools are shared more or less equally by the State and the Denominations.

The general remarks made so far fairly represent the Schools situation in Ceylon, prior to 1939. In that year, and again in 1945, 1947 and 1951, important reforms were introduced which I must now mention, in order to give a correct picture of the schools in Ceylon at the present day.

1. *Religion Teaching.* — To begin with the teaching of religion which I have not mentioned above.

a) Up to 1939, the State had steadily pursued a policy of neutrality in the matter of religious teaching. No religion was part of the curriculum in State Schools. Non-State Schools, however, were free to teach the subject, "provided no pupil whose parents objected to his child's being instructed in a religion not his own, was compelled to attend the religious instruction

lessons". This was the conscience clause, as enacted by the Education Ordinance, prior to 1939. It was negative in character, and, speaking generally, created no serious difficulty.

b) The School Ordinance of 1939 altered the conscience clause from negative to positive. Since then "no pupil may be taught a religion which is not that of the parent, unless the parent notifies in writing his desire that his child be taught that religion". In compliance with this regulation, Catholic Schools teach the Catholic religion to Catholic children, and instruct their non-Catholic pupils separately in the Principles of Morality, attempting the impossible task of building up a moral edifice without the foundation of a Creator and Law-Giver. The very name of God is objected to by Buddhists.

If I may express a genuine opinion, I personally welcomed the separate teaching of religion to the Catholics and of Moral Science to the non-Catholics, as was required by the 1939 Ordinance. For one thing, we are more free in dealing with our Catholic children. Further, whereas, in the past, non-Catholic pupils came to us, not, indeed, intent on becoming Catholics, yet persuaded that our religion offered them views and principles worth knowing, their attitude now is one of opposition and of suspicious vigilance against any attempt on our part at proselytizing. The accusation of proselytization was loudly levelled at Christian Schools at the time. On the other hand, many non-Catholic parents appreciate quite genuinely the moral training we give their children.

c) The same Ordinance of 1939 reveals the sudden discovery that a religious background, and hence the teaching of religion was essential for complete education. Henceforth, religion was to have a place in the curriculum of State Schools, and provision was made for the teaching of the pupils' own religion in those Schools by teachers acceptable to the authorities of the religious denominations or even supplied by them. With regard to denominational Schools, it was insisted that the pupils of these Schools also should be instructed in their own religion, and that, for the purpose the right of entry should be allowed to religious teachers of the various denominations. This attempt was failed by the strong protest of the Christian bodies. In a line with these protests, the Hierarchy did not entertain the invitation by the State that they should appoint visiting religious teachers for State Schools. The doctrine that the teaching of definite religious tenets is no concern of a neutral civil government was insisted on.

d) Meanwhile, as an encouragement to the teaching of religion in Schools, the subject was listed among the optionals for the Senior Examination. The Bishops were invited to propose a syllabus for R. C. Christianity, and a Board of Catholic Moderators and Examiners was established. Many Catholic schools now offer R. C. Christianity at the Senior Examination.

e) Of late, the question of instructing all pupils in all Schools in their own religion has come up again, and today some buddhist leaders clamour for the rule to be enforced by the State. The Bishops, naturally, remain adamant in their objection to non-Catholic religions being taught in Catholic Schools.

2. *Some Reforms.* — Two further important reforms were introduced in 1945 and one more in 1947.

a) As stated above, English Schools were fee-levying Schools, whereas Vernacular Schools were entirely free. From 1945, as enacted in the School Grants (Revised Conditions) Regulations, all Schools would be free from the K. G., or Infant Class, to the University inclusive. No fee, other than a games fee, not exceeding Rs. 6 a year for each pupil, was to be levied from every pupil. The grant payable from State funds would consist of the full salaries payable to all teachers eligible for grant within the meaning of the Code and an amount, known as the maintenance and equipment grant, calculated at the rates set out in the Regulations. This grant, it should be remarked, did not include capital expenditures which was to be met, as before, by the managements.

The dead line for the compliance by Schools with this Regulation on Free Education was put off year after year till 1951. It was only on 1st April of that year that Schools were finally asked to choose, between entering the Free Scheme, and receiving State aid, or remaining outside the Scheme, as independent Schools, foregoing all grants of every description.

Most Catholic Schools had remained fee-levying till 1951. They considered the State grants, without pupils' fees, except the paltry games fee, inadequate. They also anticipated with much concern a growing official interference with the management. But they must now choose. The 'White Paper on Education' of 1950, offered Schools financial conditions much more favourable than those obtaining before. The equipment Grant had been substantially enhanced. Other specific grants, as for laboratories and libraries were provided. The games fee of Rs. 6 a year per [pupil was dropped but a 'Facilities and Services' fee could be levied from the pupil at rates, to be approved by the Director, up to a maximum of Rs. 5 a month per pupil. The financial position looked definitely brighter. Above all, there threatened the serious danger of our losing many of our pupils, if we remained fee-levying. Indeed, it could hardly be presumed that parents would be ready to pay high fees for the schooling of their children, when they could have it free in other schools. The danger existed even in the case of Catholic children, who mostly belonged to the poorer classes. The risk could not be run. So, in spite of the possible and likely State interference in our Catholic Schools, all have now joined the scheme. A revision of this important decision is however still possible and the authorities will watch the situation.

b) A second reform was that of the medium of instruction. From 1st October 1945, the mother tongue of each pupil was to be made the medium of instruction in the primary classes of English schools (that is, up to the 5th Standard), English being retained as a compulsory second language in these classes, from the II Standard upwards. This sudden transition from English to the Vernacular caused a great deal of confusion and met with a volume of opposition from different quarters. But the regulation was insisted on and made an essential condition for receiving Grant.

Though restricted, at first, to the primary classes, the policy of replacing

English by the Vernacular, as medium of instruction in all classes up to the University inclusive, was hoped for and adumbrated from the very first. The first step in implementing this policy has just been taken. From 1953 the Vernacular is to replace English as medium of instruction in Std. VI, and progressively, year by year, in the other Junior classes up to Std. VIII. The lack of suitable books and teachers for the Senior classes and the University must put off for some time the realization of the national aspirations in this respect. But everything is being done to accelerate the process and the country looks forward impatiently to the dawning of the day.

c) Our Catholic Schools admit all pupils, without distinction of race or creed. Up to 1947, we were bound to do so in accordance with the Code regulations. Grant payable to Schools was calculated on the average eligible attendance of pupils, irrespective of the religion they professed.

A significant and rather disturbing change then followed. After July 1st of 1947 "the registration of any denominational school for the purpose of receiving any grant from State funds became subject to the condition that such grant should be payable only in respect of those pupils in the school whose parents professed the religion of the proprietor of the School". The inevitable result of this enactment, which the protest of the Christian bodies could not induce the State to revoke, is that the opening of new Catholic Schools is rendered practically impossible, except in areas predominantly Catholic. It is fortunate, however, that the pioneers, our predecessors in the field, had dotted, in time, the country with numerous schools. Thanks to their zeal and far-seeing policy, the need for new Schools may not be felt too keenly nor our action be crippled too badly by the new Regulation.

3. *Present Political State.* — Ceylon was granted Dominion Status and became independent on 4th Feb. 1948. The awakening of the national conscience, which had been at work for many years before, was greatly quickened as a consequence and the national spirit and aspirations find louder expressions day by day. Ceylonization of all the services is now the avowed aim and policy of the government. This is only natural. But our Catholic schools find themselves handicapped as a result. During the last World War (1939-1946), enemy-alien nationals were debarred from functioning as teachers in Ceylon Schools. The ban has now been extended to all non-Ceylonese, except in rare cases, when specialist-teachers are required and no Ceylonese are available to fill the posts. In such cases, non-Ceylonese may be approved with the special permission of the Department, but their appointment is only temporary, for two or three years. Discrimination is also made between the degrees conferred by such Universities as are recognized by Ceylon and by those that are not so recognized. And just now, perhaps for political and economic reasons, entry into the country and permanent residence are subject to strict regulations. The European missionary's field of action is thereby restricted, and his influence, as far as Schools are concerned, practically suppressed. The remedy seems to lie in the fostering of good solid vocations among the youths of the land, in accordance with the oft-repeated

directions and far-seeing policy of the Holy See. But, good vocations, which are the fruits of God's Grace and Favour, depend also on the good will and cooperation of man. God's call does not go unheeded ; yet still *mensis multa, operarii autem pauci*.

4. *Results.* — A word may be added, in conclusion, on the success of our Catholic Schools. Much good is certainly being done, apart from the results which are palpable and appear to the eye. I have mentioned the vocations to the priesthood and religious life. One of the six dioceses of the island, has been entrusted to the indigenous clergy. Two others, one of them the Archdiocese of Colombo, have Ceylonese bishops at their head. Several big schools are managed by priests of the country. Very many indigenous priests and religious, men and women, share harmoniously with their non-Ceylonese brethren and sisters the glorious work of the apostolate in all parts of Ceylon. These vocations hail mostly from our Catholic Schools. In public life, our old pupils, both Catholic and non-Catholic, fill with much acceptance posts of honour and responsibility. We enjoy the confidence of the people. Very many non-Catholic parents are anxious to have their sons and daughters educated in our schools. They are friendly, and not a few, our generous benefactors.

The blessing of God is on our Catholic Schools. May we all, with the help of our brethren's prayers all over the world, prove good soldiers of Christ... *in vinea Domini !*

Ernest GASPARD, S. J., *Galle, Ceylon.*

China.

Religious Education in Communist China — 1. *Since 1949.* — In 1945, at the end of the war, many excellent efforts were made in many parts of China towards the renewal of religious teaching which had greatly suffered during the eight preceding years. In fact a catechetical spring was born. Alas ! the communist regime soon annihilated these hopes and, by its systematic opposition to all religious propaganda, created an extremely difficult situation for catechetics. At the beginning, the communists did not take up the same attitude to religious education and to the Church in all the provinces : this inequality misled and often deceived foreign observers. In those regions which had been long under communist control the design became clear in 1949 : the measures of the authorities left no room for doubt. In the recently conquered provinces the mission schools were at first allowed to remain, especially as regards the middle and higher classes. The new governments were short of teachers at that time. Very soon, however, primary schools were taken over and an atheistic-communist propaganda was begun in them. This anti-religious propaganda directed at innumerable Christian children was a handicap for religious education which had to be taken very seriously. Even in the middle and higher schools the educa-

tional work of the missions was purposely hindered by agents who attempted to cast division between teachers and pupils. Their action and that of communist teachers had in many schools the opposite result to that intended : the Catholic students suddenly adopted an active defensive attitude to save their faith so unjustly attacked and rallied round their Catholic teachers more than ever. Naturally, there were waverers and traitors : pupils who were ready to act as spies were sought. In the absence of voluntary witnesses, threats and force extracted the sought-for accusations so that proceedings could be taken against the teachers and the mission schools fall into the hands of the State.

In the course of 1951 all the high schools of the missions were closed, not simultaneously, but according to local conditions. Catholic youth, however, especially the elder ones, continued to remain in close touch with their teachers. In order to stop this, European missionaries were arrested or forbidden all contact with Chinese. Numbers were expelled or obliged to leave the country owing to loss of means of existence.

The possibilities of teaching religion out of school were thus greatly reduced. If local circumstances could lessen the evil even during these latter years, in practice on the other hand, foreign missionaries can only in exceptional cases find any opportunity for regular religious instruction. Chinese missionaries are still able to give this in the large towns or where the Christian communities are strong in numbers and faith. In any case, only a very small percentage of Christian children will in future receive any methodical or prolonged instruction, and what there is, will be extremely simplified. We should be very happy if we could prophesy that 10% of the children would benefit from it.

There is still the Christian influence of the family to be reckoned with, and this is very appreciable, especially in the old families with strong Christian traditions. Besides, many families having been deprived by communism of their modest patrimony and shamefully maltreated by the popular tribunals, family opposition to communist religious policy has social motives as well. Evidently the communists recognize this danger ; they are trying to avoid it by revolutionizing the family. The children are incited to despise their ' oldfashioned ' parents, to disobey them, even to denounce them. Parents have reason to fear even their own children. Often the influence of the Christian family and the Christian love with which it surrounds the children are more effective than the communistic propaganda of hate and atheism, but all the same it has suffered a great deal from ten years of deprivation of family catechesis and from the lack of preparation of the family for its educative mission. In the absence of the Christian school, on which they relied, many good parents feel themselves incapable of replacing the religious instruction of the school. We came across this situation during the troublous times before the war : lacking religious teaching at school, even in the form of " prayer lessons ", the children grew up most of the time without religion, and while regretting the fact, the parents were powerless. They

awaited the re-opening of the school, accustomed as they were to leave all teaching of religion to it.

2. *Present State of Religious Instruction.* — In China, family catechesis, now so necessary, encounters two sorts of difficulties. First of all, there is the lack of the material requisites : certainly, there is a catechism and the children can be made to learn it by heart, but this memorization holds no attraction for the modern Chinese child. The parents, besides, possess neither the books, nor the training in order to explain the catechism and make religious instruction in the family interesting. These omissions in the past are irreparable. In the country, the missionary can only visit his Christians very rarely, and even if he himself is well trained, he has no longer the opportunity of instructing the parents in the essential elements of catechesis to enable them to carry on in the family circle.

More disastrous still is the lack of Christian prayers which can easily be understood. For centuries prayers in common in China were recited in the ancient literary language (*Wen-ho a*). The old prayers, composed in this elaborate style, are pearls of religious literature ; but the people do not understand them sufficiently in spite of all the explanations given in the catechism courses. Missionary literature concerning China is full of complaints as to the difficulty of prayers in *Wen-ho* and of the parrot repetition which their use fosters. What then is the case now ? The parents can seldom explain these prayers to their children, who recite them without understanding them. And this in a time of persecution, in face of the terrible dangers of a schooling without God, and when the little ones, deprived of the sacraments and regular religious instruction, are reduced to private prayer only !

An objective report on the present state of catechesis in China cannot ignore the gravity of the situation. We must not be deceived by the news of the heroic resistance of Chinese Christians. Even the children whose parents remain faithful are in great danger of losing the faith. In the country districts where the little Christian communities are without all external help and are incapable of acting for themselves, the situation is very serious. In the towns, fortunately, a number of zealous students and young Christians are instructing the children of their neighbourhood in religion. We could wish that the numerous young Christian girls who were formerly active catechists in the country were able now to give the children some Christian education, but alas ! innumerable Christian children are deprived of their help. We must also realize that the Chinese missionary Church has never in its existence known such a heavy burden and so great a danger as is the poverty of its present catechesis.

In these circumstances, we must not lose sight of the hour when the Lord will put an end to the time of trial and will restore the freedom of the apostolate to the Church in China. The exiled missionaries will find on their return — even if that happens before long — Christians of a whole generation insufficiently instructed in their religion. The work of catechesis

will be terrific, especially if many of the expelled missionaries are no longer able to return to Chinese soil. Those who have been exiled neither can nor would wait in inactivity for years for an eventual return ; they will seek a new field of apostolate. When the gates of China are once more open, will they be able to abandon at once the new field embarked upon with such zeal ? From the point of view of the Chinese missions, so important amongst Catholic ones, it is definitely to be hoped that the exiled missionaries will take up tasks which they can easily leave if need be. The first work should be the apostolate amongst the millions of Chinese living at the gates of red China : in the Philippines, Indonesia, Malay, etc. Missionary activity never reaches them and yet it would seem easier to approach them than to evangelize the Chinese in their native country. A number of missionaries are already valiantly devoting themselves to this work ; cannot they be followed ?

Another urgent task would be to set about creating a literature adapted to modern catechesis ; the quiet hours of exile lend themselves to really thorough work in this sphere. When the hour for return sounds, the missionaries will then have a precious auxiliary for their labours. ¹

Johannes HOFINGER, S. J., *Manila, Philippines.*

Syria.

The Religious Situation. — The catechetical congress at Beyrouth (4th to 7th May 1950) put new life into the catechetical organizations ; the comprehensive data supplied enabled the teachers to realize what material and manuals are at their disposal both in Arabic and in French. Against this, the congress was obliged to recognize the ignorance of religion among a great number of the faithful. This can be explained by the entire lack of all religious instruction for some and far too elementary a teaching for others.

In order to further religious education the congress expressed a desire for the creation of a " permanent secretariat for religious instruction and training ". In spite of the interest shown in such an institution, the wish of the congress has not yet been realized.

Latin Vicariate of Aleppo. — A catechism committee has recently been set up on which all teaching religious institutes have representatives. This committee has a threefold aim :

¹ The review *Zeitschrift für Missionswissenschaft und Religionswissenschaft*, 1952, has recently published two articles by Fr. HOFINGER on the catechetical situation in China before and after 1949 : *Katechetische Situation in China vor 1949-Katechetische Situation in China nach 1949*. The article which we present to the readers of *Lumen Vitae* is the résumé, by Fr. HOFINGER himself, of the second of these. Also see *Lumen Vitae*, III (1948), pp. 796-806.

a) to settle the subject matter of the examinations preliminary to the 'brevet' (for the fourth form) or the "Certificate of higher studies" (baccalaureate standard). This brevet and certificate of religious knowledge are still in the state of being only proposals ;

b) to determine the procedure for the examinations ;

c) to revise the catechism, adapt it to active methods, intensify biblical teaching, simplify the very abstract language of the Arabic translation.

At the present time, the vicariate gives diplomas for religious education : the candidates are free to send in their examination papers either in French or Arabic ; all have to know the principal Christian prayers in the native tongue.

A documentary centre has been set up with the Sisters of Charity at Beyrouth ; teachers of the Latin rite can there study catechisms and books published in France and Belgium.

Religious who are teaching the catechism hold pedagogical meetings at Beyrouth so as to collate their experiences and to work in a more concerted and unified fashion.

Maronite Archbishopric of the Lebanon. — Protestant missions are extremely active and are run on scientific and methodical lines. Their schools are flourishing and well equipped, and their teaching given in English attracts a certain number of young Catholics who think it necessary to learn the Anglo-Saxon language. Obviously there is great danger to their faith. *Communism*, although illegal, is gaining numerous convinced and militant adherents. Christians are not equipped to defend themselves against their clever propaganda nor to refute their deceptive slogans. It cannot be denied that communist influence is already strong.

At Beyrouth the 'Flamme', an ardent catechistic organization is redoubling its efforts, and an association of catechists has been formed, with a feminine section. The Tertiaries of St. Francis are running two centres which are supported financially by the St. Vincent de Paul Society.

In the mountains, nuns undertake the Sunday teaching of the catechism in most of the villages where possible ; the Sisters of the Sacred Hearts of Jesus and Mary are especially active in this apostolate.

His Grace Mgr. François AYOUB, *Beyrouth,*
Archbishop, Maronite diocese of Cyprus.

EUROPE

Austria.

A European Meeting for Discussion organized by « Pax Romana »
(Salzburg, 16-21 April, 1952). — In 1951 the world-wide Declaration of the Rights of Man was the subject under discussion during the meeting organized by Pax Romana at Limburg s/Lahn (Germany). The problem of parents' rights in the matter of their children's education seemed, however, to be of such importance that a special meeting was considered to be necessary to discuss the question in all its aspects.

This meeting was accordingly held at Salzburg from the 16th to the 21st April. The programme consisted of a series of speeches of which the chief were as follows :

A. M. KNOLL : The decline of family influence in education.

Abbé E. MARMY : The rights of parents as regards the school and education. Their foundation in natural law and realization in canon law.

E. LIZOP : The realization of these rights in the laws of various countries.

P. HARMEL : The rights and duties of States and spiritual communities with regard to the school.

JOS. DE BOER : The realization of the respective rights of State and Church with regard to schools in various countries.

F. SCHNEIDER : The foundations of education in a unified vision of the world.

Those present, chiefly from Austria, Germany, Switzerland, France, Italy, England, Holland and Belgium, were unanimous concerning the dangers of State monopoly of schools and the place which religious teaching ought to take in State schools as well as private ones.

The respect paid to the rights of parents and the help given to private enterprise varies greatly from one country to another. Between the State-denominational schools as in Spain and the system of freedom with State subsidies as in Holland, there is room for a wide variety of legislative measures.

The discussion of the different laws in force at the present time brought to light some interesting facts as to the way in which Catholics can work at ensuring better respect for parents' rights in their countries.

Without lingering over these problems of legislation, the discussion centred on the means by which parents could take efficacious action with regard to the school.

The first thing is to profit by every opportunity of making the parents realize " that they are not truly carrying out their duty when they drop their responsibilities after sending their children to the school of their choice... but that the duty of their state... obliges them not only to support the school in a material way but also to collaborate closely with the teachers in the matter of education. "

The best way of ensuring this collaboration is by parents' associations. For collaboration should be institutional to be efficacious. On this matter the final resolution passed by the meeting could not be clearer: " The Congress hopes that this collaboration will take the form at least of parents' associations, linked up with each school and having juridical powers ".

Besides being rich in suggestions, the meeting was also the occasion for many contacts, assisted by the excellence of its reception committee and the splendid setting of the town of Salzburg.

Robert DE LE COURT, S. J., *Brussels*.

Belgium.

Discussion on the subject of the Mass. — In the course of two evenings (6 February and 26 March, 1952), the staff at the Centre of Brussels, invited some parents who are especially experienced in the religious education of children to a discussion on the subject of introducing children to the mystery of the Mass.

These meetings had been prepared for by some interesting answers to a little enquiry on four points: " How do you explain the inner meaning of the Mass ? " — " How do you explain the ceremonies of the Mass ? " — " How do you help the children to take an active part in the Mass ? " — " How can they be helped to unite the Mass closely to all their actions ? "

Numerous supplementary questions defined these general points. The written answers and oral comments have enabled us to note some points which will serve as the conclusions reached by the discussions.

1. Teaching about the Mass must be attached to experience of real celebrations. *The Masses in which the child is invited to share should for him be expressive of the mystery which they celebrate.* Now, in actual fact, the parents told us, Masses are said rapidly, in a low voice, the gestures and attitudes of the priest cannot be seen by the child, the congregation is scattered. They hoped that the clergy would make an effort to celebrate Mass in a more expressive way: the altar better situated, the prayers said more slowly and in a clear voice, the congregation better grouped together... this while awaiting greater progress which will allow of better celebration of the mystery.

2. In order to make the child realize what the Mass is and its deeper meaning, it is necessary first of all to detach the different aspects and speak of them singly ; it is therefore useful to discover whether first allusion should be made to the Passion of Our Lord, the Last Supper, the sacrifices of the old Law, prayer, presents offered to those we love, sacrifices which one can perform oneself. The practical way in which to introduce a child to the understanding of a mystery depends much on his age, temperament and other practical circumstances.

It would seem, however, that a more fundamental service is required of the parents before any explanation or instruction properly so-called and that is to *communicate to the children by way of an intimate secret their own experience of the eucharistic mystery.*

Let us explain : the Mass is the centre of the Christian life ; the whole of the redemption is bound up in it ; the Father awaits us, the Son leads us, the Holy Spirit transforms us in it, the whole Church is re-created in it... all the supernatural universe shares in it. It is not therefore in a few sentences, however lucid, that knowledge of and taste for it can be communicated to a child. Like all deep things, the child imbibes them from its parents in the course of occasional or frequent talks : a few words going or coming from the Mass, confidences during a walk in the summer or in the evening gatherings... They find out, if there is an intimacy of soul between them, that their parents have made the Mass the centre of their own lives, the soul of their souls. In the same way as initiation into the mystery of love should come about on the level of a profound sympathy between parent and child, and in the same way as this initiation is made without words, by one heart to another, so the discovery of the light of God is caused by the child sharing in the parents' piety. Such teaching will be gradual and will adapt itself to the practical possibilities of the case, the temperament and age of the child and above all to the call of grace.

3. From the age of six and sometimes from that of three, the school supplements the family. A school training is juxtaposed to the education given by the parents. Often, and it is very unfortunate, the parents think their part is played from that moment, and they leave it entirely to the school to give their children the necessary religious instruction, particularly on the subject of the Mass.

Very often, too, after at least some years of schoolgoing, the parents lose contact with their children on the subject of religion. Sometimes they are ignorant of what is being taught them and what practices are suggested. Often, they deplore that the teaching is too abstract and formal and that there is too much stress laid on the obligatory daily attendance, while the children's souls are not adequately prepared and the atmosphere during Mass leaves much to be desired.

Very often the parents prefer the instruction and training to be given by an experienced master.

However, whether the teaching by the school is appreciated or criticized, one wish is universal : that there should be *contact between parents, teachers*

and parish priests so that their work in teaching religion can be coordinated. In this way, the end to be attained can be defined and each can work towards it, according to his means and vocation.

4. On the subject of what kind of participation in the Mass is preferable, the *parents who were asked usually desired liturgical groups taking the family unit into account* — parents and children praying together. They pointed out, however, that the child, and especially the adolescent, must be left free to join the family group or to keep apart : any constraint here is fatal and sometimes young people feel a need for a more solitary approach to God.

Concerning Masses meant for groups of children, schools, classes, scouts, etc., a good many parents fear that real piety is not always encouraged : these gatherings often represent an average of mediocre quality. All the same, if a truly communal spirit is encouraged in these groups of children, grace can be diffused, and it is *much to be desired that the various strata of the child's daily life should be christianized by liturgical action.*

5. The methods of participation in the Mass are various. Ought one to prefer silent prayer with the help of the missal, dialogue with the priest, dialogue in the vernacular with the congregation, a commentary by a priest or lay helper, hymns in the vernacular or Latin, and finally, are processions at the beginning or at the offertory desirable ? All are agreed that, at least at the most solemn moments, silence is preferable. In practice, circumstances will call sometimes for one method and sometimes another.

It is a good thing to use a missal, but it is desirable that the child should be helped to do so ; from this point of view a preparation for the Sunday Mass made on Saturday evening by the family can be very helpful.

For little ones, missals which have photographs or pictures of the Mass on one side of the page and the corresponding prayer on the other, are to be recommended.

Amongst the various suggestions, two may be mentioned. First of all, serving the Mass. An intelligent child who is trained to this is able to enter more than any other into an intimate participation in the Sacrifice. Next, a complex method *combining the Latin dialogue, vernacular hymns at certain times, the procession at the offertory if possible, and finally, a discreet commentary, that is to say, a few points given out by an assistant who is praying with the congregation rather than an explanation which comes between the priest and the faithful.*

Conclusion. — We will end these notes by summing up briefly each of the five points because some parents think them essential as an introduction to the knowledge and practice of the Mass.

1. Ask priests for a celebration which is worthy, expressive, enunciated clearly and at an altar which is well in sight of all.

2. All instruction on the Mass to be based on occasional and continuous confidences by the parents to their children on the subject of what the Mass means to them.

3. Contact to be established between parents and teachers so that their efforts may be coordinated.

4. The children to attend Mass normally with their parents or with the groups of other children with whom they usually associate.

5. A method of assisting at Mass to be used which helps interior silence, shows the reality of communion between those present and their sharing actively in the Sacrifice of the Church and of Christ.

Pierre RANWEZ, S. J., *Brussels*.

Companions of Thomas More. — On May 4th the Companions of Thomas More celebrated their tenth birthday. The experience of these ten years seems to warrant a few remarks that may be of use to priests and laymen engaged in apostolic work among University students.

Study and Life. — The group began in a very modest way : half a dozen students met together once a fortnight to widen their knowledge of Christian doctrine under the guidance of a priest. It has developed in the same way, not with any blowing of trumpets and mass demonstrations, but empirically, and with the constant desire to be genuinely human and spiritual.

That gathering together for religious study which marked its beginning has remained at the centre of the association ; every other Sunday, from 10.30 a. m. to noon, young men and women meet alternately to study some doctrinal matter for a year : e. g. Jesus Christ, the Church, Faith, the Mass, the Meaning of Man, Liberty, the Doctrinal Basis of the Apostolate, the Common Good, God...

By way of an example of how subjects were developed, here are the points studied on liberty : liberty and human will ; liberty and morality ; liberty, good and evil ; what is liberation ? ; liberty and obedience ; liberty and dedication ; liberty and authority ; liberty and society ; liberty and determinism, fatalism, existentialism ; liberty and grace ; liberty and Providence.

The study of a main theme takes about six months, from October to Easter. During the third term, examinations and holidays cause a drop in attendance, and during this period they study some book of the New or Old Testament : the Psalms, a Gospel, the Prophets...

The chaplain gives a talk on the subject, the students being allowed to question and start discussing. These discussions are often very lively and provide an opportunity for correcting some ideas that are taught in certain schools or are common in literature and the popular mind.

The meeting begins with a prayer and a short report of the previous session. It generally ends with an account of some work in line with the aims of the association and with prayer. The report and account are given by members.

The principle of keeping the religious circle throughout the year is that religion is never a side-line, even during examination time or holidays. Even if attendance is lessened, the fact of being able to meet Companions at any time of the year has a good influence on the spirit of the movement.

Very soon the Companions felt the need for a supernatural life of a community nature. Hence Dialogue Masses and Holy Communion, spiritual vigils, meditations guided by the chaplain in some church or chapel ending with hymns and Benediction, retreats and days of recollection (a retreat of three full days during the long vacation, a day of recollection in Lent), stations of the Cross in public with the considerations given by a member on Good Friday in the popular district of la Chapelle where one section befriends poor families, an annual pilgrimage on foot to Our Lady of Basse-Wavre early in May.

All these religious activities foster both personal and community development of the supernatural life, which the religious study circle shows to be indispensable.

The two aspects, study and life, have been well stressed by Dr. J. Loute, the founder of the group :

“ It is amazing how small a part serious religious knowledge plays in the life of Catholic trained intellectuals. We do indeed enjoy a tradition which is of value. But along with its truly religious elements how numerous are the fancy frills and the ready-made judgements depending on nothing more than social or worldly conventions.

An individual's knowledge of religion on entering the University is often very slight, consisting chiefly of some notions of morality, and these in the form of prohibitions, with little positive outlook.

An effort is required on the part of students today if they are to discover the essence of the Christian message and see it with new eyes. University studies engage most of his energies. His mind is concentrated upon purely profane matters, and this produces a lack of balance, which will increase with the years, between his scientific and religious knowledge.

Religious knowledge is not, indeed, the whole of the Christian life, but for intellectuals the faith of the charcoal burner is not very promising for holiness and apostolic spirit. The human mind tends to make a synthesis of all acquired notions. The search for unity is a real need of the mind.

Difficulties have not held up the Companions. They have chosen an exacting programme and have held firm in their long painstaking effort to discover and study Catholic dogma. It was a real delight for us to start as we did in all intellectual honesty upon fathoming the inexhaustible riches of the teaching of Christ.

Thanks to the spirit of fraternity and simplicity at Thomas More, we soon saw we must go beyond the stage of purely intellectual effort in order to enter into more direct contact with God, in order to learn how to pray.

Personally I consider that this is one of the greatest services the group has provided for us and still continues to provide : to give a sense of prayer in a world where little prayer is made and where even many Catholics have equated religion with morality.

That was how arose our first spiritual night watches, our retreats and recollections. This is the secret of that dynamism animating a little group of students gathered together by Divine Providence to work together for the glory of God. ”

Christianity and humanism. — *Nihil humanum a me alienum* is a saying which every Catholic should make his own.

Almost instinctively the Companions of Thomas More, in the first year

of their existence, added to their spiritual activities others which we would not call profane, but rather humanist, as the Christian is a Christian *man*. In this, they showed themselves good disciples of their patron St. Thomas More.

Each year, as the group flourished, there sprang up activities from among which members could choose according to taste and ability : social group, theatre club, literary circle, musical circle (including a choir), poetry club, conferences, artists' rambles, social, scientific and industrial visits, library, investigations in matters concerning student life, help to the sick, information service on advanced studies ; the most recent among all these off-shoots is a Thomas More Prize open to all students and offered for the best work on religious, cultural or social position of students.

All these activities have grown up spontaneously as Companions with imagination and personality got an idea and won the keenness of like-minded spirits.

These activities have many advantages spiritually. They have made the members more closely attached to the group, for besides the religious formation they have found a human formation which is so necessary with the specialized technical character of higher studies. It strengthens the friendship of the members themselves, increases their interests and opportunities for making further contacts. They satisfy the laudable aspirations of dynamic youths who are alert to the tendencies of their times. They help to preserve in the mixed milieu of a University a moral propriety which has been all along irreproachable. They attract new members to the group who want to engage in such activities. They have also drawn the attention of non-practising Catholics and unbelievers, who have discovered here a Christianity brotherhood and charity ; this has proved a first call to Christian thinking and living, as a number of conversions have shown.

These non-religious activities are carried on in a Christian spirit. Thus the social group studies social problems in the light of the teaching of the Church. The literary society examines the contemporary trends of thought in the light of Catholic thought. The choir prepares for singing on religious occasions. The theatre group offers its services for charitable purposes, and gets up plays for the sick and poor. We have already mentioned visiting the poor in "la Chapelle" district ; others help to organize Christmas parties for the children of these families. For this, a Punch and Judy show was created which has rendered services on other occasions. All this mixing is thoroughly Christian in spirit.

We will not give concrete details of these activities, but they deserved mention as being an essential part of the group and one of its means of action.¹

¹ It may be asked whether all these activities do not militate against their studies. They are voluntary. No member takes up all of them. The meetings are only every fortnight from October to Easter. The time spent is much less than that spent by many students in cafes, cinemas or in reading sports journals. Finally, in the

Catholic Action. — From what has been said it is clear that the Companions constitute a group of Catholic Action in the sense of participation of the laity in the apostolate of their own milieu. Just as the Y. C. W. has taken up not only the religious interests of young workers, but also the professional and human interests by organizing campaigns on accidents at work, hygiene, factory morality and so on, and they do it not simply to christianize the young workers, but out of a sense of justice and charity, as Catholic Action among students must cater for all the needs and aspirations of the student world, with a desire for the christianization of it all.

By christianization we mean two things : making pagans Christians and making Christians better ones.

Apart from the St. Louis Faculty of Letters there is no Catholic Faculty in Brussels. The University is free-thinking and definitely anti-Catholic.

Many Brussels students go to the Catholic University of Louvain and come home only at the week ends. This makes it desirable that they find in Brussels some appropriate group. It is an ever-present duty to make our faith more enlightened, lively and radiant, and those who think they are dispensed from this because they go to a Catholic University are either in great error concerning their own degree of virtue or they have a very poor idea of what religion demands.

A considerable minority go to Brussels University where their faith is endangered. This imposes upon them a duty of personal sanctification and Catholic influence as also vigilance in an unhealthy atmosphere ; the Christian must bear witness to the faith in him in no matter what milieu he lives.

There is a vast field for Catholic Action among the University students. To those going to Brussels and Louvain we should add the occasional ones studying at Liège, Namur and Antwerp, and also the young people frequenting Higher Institutes, Commercial Colleges, Social Schools, Higher Technical Institutes in Brussels.

Gathering students from all spheres, the Companions of Thomas More have taken the situation as it stands and done the best they could. This great diversity has not been harmful to cohesion of membership ; on the contrary, it has strengthened it. It gives a preparation for life, as it reflects all the diversity in life. It forces one to discover the man and the Christian beneath the particularities which might easily narrow men's outlook.

" We have tried to find out what way of life God wanted of us " declared the girl president on May 4th. " We have learnt it will be a hard way if it is to be fine... One must carry out one's job to the end. We students already know how tough it is when we have to get down to our exams. We don't imagine it will be easy later on, far from it. All the more as it is a matter between God and our conscience, and the world is there inclined to discourage us and trip us into doing something absurd... But we don't want to be caught napping. We know how hard it is to light

examination results during the last four years, 222 Companions out of about 250 have been successful, with 45 First Class and 62 Second Class. These figures are well above the average in all Universities.

a fire in the rain. We know it will be hard to live in the world and up to the standards of Christ. But we will not be beaten... It will not be said of us that we have made a mess of our youth.

" We force ourselves to be rigorously exact when we have to catch a train or do a chemical experiment ; will we not be the same when we have to judge values ? In the former case we would miss the train or ruin an experiment. We must be careful not to ruin our life... For us Catholics, the responsibility is total and terrible. But we must shoulder it despite our weakness. Much prayer and suffering will be required of us to be worthy of bearing it. Our hope is that, one day, we will have the joy of being worthy of it, and then we shall have to suffer because of it for all men and with all men. But perhaps that will also be the sign that we know what Charity is, and that we are much closer to God. "

These words of the girl elected president illustrate what we have called work in depth. We believe it to be the only way of reaching and transforming the intellectual youth of our day.

Conclusion. — In the course of these last ten years we have found that it is possible to achieve a serious work in Catholic training for personal life and the apostolate by taking students from a varied background and asking much from them. To summarize the conclusions :

No mass movement and no cliquishness, but an open attitude to any honest individual.

No aggressive or noisy proselytism, but preference for quality and for prudent action adapted to circumstances.

Catering for the whole spiritual life of the student and giving him also some general formation in various activities. All the work is done by the members of the various societies, the chaplain being only guide, counselor and friend.

Religious training involving careful study of doctrine and the living of a truly Christian life, personally and socially.

A spirit of sincere friendship among all the members whatever their Faculty or School. A spirit of kindness, confidence, good humour, simplicity, seeing the good in another and welcoming any newcomer as a companion.

Differences of opinions, inevitable among young people, never degenerate into conflicts, but contribute to personal enrichment, and no one commits the folly of sacrificing the greater good, I mean sacrifices charity to some other good.

One test of the work is the number of good Catholic homes already set up by old members of the group ; some of the first members now have children of their own. We may also mention that two girls and five young men have entered religious institutes.

If we have stressed the spirit rather than the method it is because the spirit is the first requirement of any efficacious method, particularly in the matter of sanctification and apostolate, and in this age of technology the words of St. Paul need to be recalled more than ever : " The letter kills, the spirit gives life. "

Jules JACQUES, Brussels,
Chaplain, Companions of Thomas More.

*France.***"Semaine des Intellectuels Catholiques" : The Church and Liberty.**

— In the crypt of the church of St. Odile in Paris, a fine modern building, the 'Semaine des Intellectuels Catholiques' was held, May 4-11. This 'Week' always brings the Catholic intelligentsia working in all fields of thought and art to affirm and testify publicly to their faith ; it is also the occasion for information and enlightenment on some outstanding spiritual or religious problem which is studied each year.

The central theme for this year : *The Church and Freedom* was particularly topical as well as delicate to handle.

Topical, because freedom is assaulted on all sides : from outside, by technology and totalitarian regimes ; from inside, by the perils of disintegration which threaten human nature. Will the man of tomorrow be still free or will he be a mechanized robot in a concentration community ?

It is also a subject particularly delicate for treatment in public since the Catholic Faith and the Church are often accused, even by believers, of being enemies of freedom and of leaving only a small place or no scope at all for the free workings of the mind and new and fruitful initiatives.

The 'Semaine des Intellectuels, 1952', has attempted a reply to these two considerations : the first and seventh sessions showed very clearly what is the profound meaning of human liberty and in what way it finds its highest expression and complete fulness in the life of faith and adherence to the Church of Christ.

The other sessions dealt with the ways of affirming and defending authentic liberty in all the conditions of modern life.

In this rapid summary we can only point out some essential points. All the speeches will be published in a book which can be obtained from the *Centre Catholique des Intellectuels français*, 61, rue Madame, Paris, VI.

Liberty and Orthodoxy. — M. Olivier LACOMBE, Vice-president of the C. C. I. F., chairman on the *first evening* and the three speakers that evening : Fr. DANÉLOU, S. J., Fr. CONGAR, O. P. and Jean GUITTON, professor at the Faculté des Lettres of Dijon, M. BEDARRIDA, President of the C. C. I. F. and chairman for the seventh evening, Aimé FOREST, professor at the Faculté of Montpellier, Fr. LUCIEN, discalced carmelite, each witnessed from a different point of view to the profound nature of liberty and the possibility of its full realization in the Christian life under the maternal direction of the Church. The Church was shown to be the mistress of the only true and authentic freedom.

Liberty is not absolute, having no other law but itself and its own free choice, as atheist existentialists hold. It is not the ability to do anything

you like. It is the fact of seeking and finding the full realization of self by adherence to a creative plan, of choosing the positive good, of giving one's consent ever more deeply and effectively to Being. In its highest reality, it is not conquest (Alain), revolt (Camus), engagement in historic reality (Marx), it coincides with obedience which is not infidelity to self, nor alienation, but a full expansion of self under the light of Being, consent to Being, a truth which delivers and acts. This was the chief point of M. Aimé FOREST. It was supplemented the same evening by Fr. LUCIEN who spoke of the supernatural liberty of the saints. In the saint we have the perfect coincidence of obedience and liberty ; he is perfectly free because entirely given up to love.

Fr. DANIELOU showed how faith, a free act, is the source of true and effective liberty because it operates a liberation. If man at birth is deprived of free-will he remains in fact, owing to original sin, the slave of many servitudes, of sin and death. Only faith in Jesus Christ can deliver him ; in and through grace, under the influence of the Spirit, liberty can free him and reach its fulness. Now the Spirit lives in the Church which is the visible scene of His working and the home of free men.

Fr. CONGAR dwelt on the historical aspect : how the Church of Christ was the great teacher of liberty for humanity in face of the pagan conception of fate, how it built up and defined the Christian idea of freedom according to the Gospel teaching. The Gospel ideal and doctrinal principles inspired by it have, in the course of history, played the part of leaven continually inviting men to introduce the maximum liberty into their political, economic and social institutions.

Jean GUITTON put the problem of the freedom of the seeker, of the Catholic intellectual in the Church, without hiding the difficulties and possible conflicts. He solved it in an entirely Christian manner. The more theology and science delved deeper, he concluded, each in its own ground and according to its own methods, the more the fundamental agreement between them will become visible and demonstrate their connection in God's plan.

Liberty and modern determinism. — The second evening was given up to the problem of liberty in face of the development of modern human sciences. The psychology of the inner consciousness, economic and social sciences by discovering and bringing further into the light the conditions which seem to rule ineluctably human actions, seem by this fact to eliminate liberty. Can one still talk of free-will ?

Gabriel MARCEL affirmed the reality of liberty in spite of modern technics, being careful to avoid both an exaggerated optimism and pessimism. Technical discoveries procure a certain emancipation for man, but on the condition that he looks inward upon himself, that he adheres to the positive truths in the midst of actual communities motivated by love. Without doubt the lie of the land is more and more unfavourable to this interiorisation, this seeking for positive values which are indispensable for freedom. Liberty alone can promote liberty. The chances of liberty are linked to the construction of

new aristocracies in all circumstances, particularly in the working-class milieus.

Professor DE GREEFF took the point of view of psychology in which he specializes. Does man remain free in face of the unconscious, of automatism, the conditions which determine his actions ? He concluded that we may rediscover in the depths of man's nature the basis of natural and Christian morality which is liberty and love.

Jacques DUMONTIER, specialist in economic questions, was on the whole optimistic. Surveying economic evolution with its barriers and laws, he concluded that it did not necessarily preclude liberty, but on the contrary might stimulate it. It allowed of far more people than ever before profiting by the total wealth, the rise in the standard of living, and in consequence of arriving at a certain independence.

Against this, Jean ROLLIN, professor of philosophy, feared the inevitable slavery which must result from the growth in political and technical power which characterizes the world today. An energetic defender of freedom in peril, he suggested a return to the sources which, for him, were intimacy of particular human relationships, spiritual contacts and exchanges between men.

Spiritual and temporal liberties. — True liberty, which is interior can live even in an exterior condition of slavery. This was the fact to which moving testimony was given on the third evening by Edmond MICHELET, formerly a political prisoner at Dachau and Minister for War in France after the liberation.

But in the normal course of events, it must manifest itself, expand in exterior and temporal liberties, guaranteed and preserved by institutions. It was under the influence of Christianity that the economic, social, civic, political, liberties were little by little installed in the western world. It is by means of this, in the respect and application of the great principles, that amongst the technical and political conditions of the modern world, liberty will be most efficaciously preserved and become the patrimony of all. Christians, if they would be faithful to their faith, should participate actively, in a creative manner, in this progressive freeing of mankind in the temporal order.

Etienne BORNE, professor of philosophy at the Lycée Louis le Grand in Paris, denounced the false liberations in democracy and socialism, the one giving man over to almighty money, the other to the all-powerful State. He stated the temptations which may attack the Christian : mystical escapism which neglects human liberation, a progressivism contaminated by marxist theories which seek to liberate the collectivity at the expense of the individual. The Christian attitude is to put oneself at the service of a double liberation both spiritual and temporal, in spite of the risks and conflicts which this may involve.

Drawing conclusions from the different speeches, the chairman, Joseph FOLLIET, wondered how it could happen that the Church has seemed in the eyes of many to be the enemy of liberty, while she has worked so hard to

free man. He dwelt on the close solidarity of all forms of liberty, on the need to divest oneself of the servitudes of the flesh, money, the spirit of aggression, in order to defend freedom efficaciously.

The liberty of the thinker and the seeker. — On the fourth day the problem considered was that of freedom of scientific and medical research. Should scientific liberty be unlimited ? Research-workers, thinkers, doctors, have they the right to probe everything, to make any and every experiment ? Professor POLONOWSKI, chairman of the meeting, showed the pressing actuality of these questions and their important consequences for human lives.

LEPRINCE-RINGUET, professor at the Polytechnical School, spoke of the problems set by the nuclear physics. Dr. PÉQUIGNOT, doctor in the Paris hospitals, traced the boundaries between the licit and illicit in the matter of medical experiments which, for him, is the whole of medicine. Fr. Russo considered the legitimate limits of scientific research in general, at a time when science is entirely integrated in human history, technologically, economically, socially, politically. Science should develop with a respect for the final end of man and the activity of the minds find its end and highest freedom in faith.

Liberty and responsibility of artist and writer. — The freedom of the writer and artist was dealt with in an especially brilliant way. Pierre EM-MANUEL, one of the great lyrical and epic poets of the day, Stanislaus FUMET, essayist and aestheticist of renown, Fr. REGAMEY, O. P., editor of the review '*L'Art sacré*' and member of the *Conseil supérieur des Musées*, engaged in the battle for sacred art, under the chairmanship of Jacques MAD-AULE, fellow of history and literary criticism. Each gave vent from a different aspect but in the same strain to a diatribe against the shortcomings, incomprehension and failures of Christians, and also of pious literature and the so-called Christian art. They each in turn upheld the liberty of authentic expression for writer and artist, to be founded on faith, fidelity to the absolute, attachment to the infinite.

The Church and freedom in history. — This was the subject on the sixth day. Under the chairmanship of M. COORNAERT, professor at the Collège de France, A. DANSETTE, the historian of the XIX century and the Fr. ROUQUETTE, S. J., spoke. The former gave a factual presentation, the latter, an exposition of the underlying principles.

Unity of faith was the rule under the ancien régime, A. DANSETTE said. Since 1789, in a society of divided beliefs, three attitudes are possible : acceptance, condemnation, conciliation. The first was that of Lamennais, condemned by the Pope Gregory XVI. The second that of the intransigent Catholics who desired liberty for the Church alone. The third was inaugurated by Leo XIII. Societies pass, the Church remains. It is imperative that the latter should have her place in all regimes in order to accomplish her mission.

The speaker laid rather too much stress, it seemed, on the divisions and polemics between Catholics, without sufficiently pointing out how, at the same time, the unvarying basic doctrines of the Church have been expressed by the Sovereign Pontiffs in different ways according to circumstances and opportunities.

Fr. ROUQUETTE spoke of the problem of the relations between the Church and states, making use of the recent work, still almost unknown in Europe, of Fr. J. C. MURRAY. Starting from the famous distinction between the thesis and hypothesis, according to him the latter seems only viable in the state of religious pluralism which exists in most nations. The action of the legislator or of the ordinary Catholic citizen should keep as remote aim and ideal the realization of the thesis but should also work to awaken the collective conscience, respecting most carefully the liberty of the individual conscience.

For M. SANTAMARIA, secretary general of the 'Rencontres Catholiques de Saint-Sébastien', the State contributes in its way to the Church's mission, less by serving it as by being in its own sphere a good State. Liberty should not be idolized, for love of liberty is inferior to love for being. Respect for consciences and their sincerity in the clear vision of an unique truth. Justice impregnated by love, as St. John of the Cross said : " Put love where there is no love to obtain love ".

The liberty of the sons of God. — His Excellency Mgr. Feltin, archbishop of Paris, who honoured the seventh and last session with his presence, wished to congratulate and approve of the 'Centre Catholique des Intellectuels français' for their work of research and study : " It is good to offer congratulations ; it is better to approve and support. I do not hesitate to do so this evening. " The French Intellectuals were serving both the Church and State.

He dealt very clearly with the liberty of the Christian in the Church : " We have embarked in the Roman Church. The path of our redemption goes through the Credo, the Councils, the sacraments of the Church of Rome... we have embarked in the Roman Church of today... " The 19 centuries which have preceded are the capital which we have inherited. Some have a tendency to hold back and to exalt the past to the detriment of the present ; others to accelerate the pace to reach the future to the detriment of the present. They refuse to listen to the Church today on the pretext that she does not speak as she did or as she should. These critics are too human in their values. Only the truth can save liberty.

" We must not only defend liberty, but use it as an exercise which educates, develops and refines it. Two qualities are needed for that : courage and prudence. I count on your human values and on your Christian spirit, stated the Archbishop, to lead you to merit more and more your dignity as men who are free, offering it as homage to the God from whom you obtain it and to whom you are accountable. "

The 'Week' ended with a vigil of prayers and Midnight Mass in the church

of St. Odile where all who had attended these intellectual meetings united in Holy Communion. In the Heart of Christ are to be found the sources of living water which will deliver the world from its servitudes.

M. R. BOUCHEMOUSSE, *Paris*.

Secretary of the ' Centre Catholique des Intellectuels Français '.

Congress at Nancy. — From the 15th to the 18th April last, the 66th Congress of the ' Union des Œuvres Catholiques de France ' was held at Nancy, the capital of Lorraine. The theme was ' the Church as instructor of conscience through the sacrament of Penance '.

Nearly 2,000 delegates, priests, religious and laymen met together at the little seminary of Renémont, outside the gates of the town.

Obviously, we cannot go into the details of the papers, meetings and various questions which were raised.¹ It must be enough for us to trace the main lines of the speeches made by J. FOLLIET, and the abbés SAUVAGE and LAURENT.

These were : a weakening of the sense of sin and a diminishing notion of penance in the world of today ; the need to restore the sense of sin and a true notion of penance ; and this restoration can only be brought about by fraternal action within living communities.

A word of explanation as to each of these points.

1. *The weakened sense of sin and of penance in the world today.* — For some of our contemporaries, the denial or turning away from God leaves no place for sin in the scheme of man's absolute autonomy. For others, interior determinism or social pressure are so imperative that liberty is illusory and sin disappears with responsibility.

Those who have thus rejected sin find no justification for the Christian idea of penance. There are, however, attempts to replace it by substitutes : the ' public confessions ' in an atmosphere of ' sincerity ' in the manner of André Gide, the confidences made to the psychiatrist who replaces the confessor, especially in the anglo-saxon countries, the communist self-criticism, or perhaps, among the better ones, the revival of a healthy public confession. These various attempts are not to be summarily condemned, for a moderate use of them may be opportune, but confusion between such

¹ The chief papers were : J. FOLLIET : *Sacrament of Penance and the modern world* ; the Abbé SAUVAGE, professor of moral theology at the grand séminaire of Nancy : *Theology of Penance* ; The Rev. BEIRNAERT, S. J., on staff of *Études* : *Psychological culpability and the position of the sinner before God* ; Canon LIGIER, head of the diocesan missionaries of Saint-Claude : *Under what conditions is Confession a means of educating consciences ?* Abbé LAURENT, *The responsibility of the Christian community, the family and teachers as regards the sacrament of Penance* ; Canon RENARD, head of the Church organizations at Lille : *Problems of spiritual direction*.

practices and authentic penance must be removed and those which tend to take the place of the latter avoided.

2. *The need for restoring the sense of sin and the correct idea of penance.* — These two must go together : “ As you expiate (your sins) you get to know them and it will be said to you : ‘ Tour sins are forgiven ’ (Pascal, *The mystery of Jesus*). Now Christian penance lays upon us the need for a radical change within us. It is not simply a matter of giving up some wrong-doings, but of knowing oneself in the depths of one’s heart to be a sinner ; hence the necessity of giving up what one is (a creature full of egoism) in order to become something else, that is to say, a new creature in Jesus Christ. This is the meaning of the redemptive passion and the Easter victory with which we are associated. In practice, this death and resurrection are carried out in the sacrament of Penance, the new Baptism. Now, in the same way that baptism brings about our adherence to Christ by our incorporation in the Church, so the sacrament of Penance brings us back to Him and through Him to God by reconciling us with the Church.

This fundamental aspect of the sacrament of Penance must be insisted upon : it is not simply a secret dialogue between God (represented by the priest) and the repentant faithful, but it is an ecclesiastical act. The priest acts as the representative of the Church, the Mystical Body of Christ. He is delegated, first of all, to manifest to the sinner the gravity of the fault of which he accuses himself (he gives judgement in the name of the Church) and which has separated him from the community of the faithful ; then to link up again with God and the Church. Actually this reconciliation (accompanied by the acceptance of an act of penance) is the efficacious sign of the re-entering into grace with God.

3. *The need for a fraternal effort in the midst of living communities to restore the sense of penance in a practical manner.* — Though sin is an essentially personal act, it is committed in collusion with another ; all sin, however secret, is the fruit of more or less open complicity. Each actual sin comes from original sin and is linked up with ‘ the sin of the world ’. The responsibility of each one, whose privilege must be recognized, is shared among many.

On the other hand, Penance connotes a ‘ rebirth ’ ; it produces a ‘ new creature ’ to be received into the kingdom of the Father ; the Church — and in practice each Christian community — constitutes this kingdom in the midst of which the purified soul can expand. It is therefore necessary, on the one hand, that Christians should be aware of the mutual responsibility which they bear for the sins of all, and that, on the other, they should form themselves into penitential confraternities in which sinners — which we all are — can help each other to restore in themselves the image of Christ.

From this point of view, we can envisage the responsibility of parents and families as regards their children, and that of parishes towards Christian souls.

A propos of the need for Christian communities to be alive and fraternal in spirit in order to further the use of penance among their members, one priest remarked that, in some parishes, the fervents could be counted on the fingers of one hand, and how could it be possible to promote a community spirit ? Replying amid a silence charged with emotion, a parish priest answered that it is not numbers which count, but that it is possible to form an intense and radiating community spirit with very few. In one of his parishes, some of the faithful had been asked to welcome a person whose conduct had estranged him from the Church for a long time ; he had come to testify publicly to his change of life and to ask for the prayers of the parishioners. This example had inspired first one parishioner and then another... then the parish priest himself had asked pardon for his faults — known to all — which were an obstacle to mutual charity.

Conclusion. — This open discussion of two depths, of sin and of the mercy of God, led to conclusions, the text of which we give in an appendix.

At the opening of the Congress, the Sovereign Pontiff sent through Mgr. Montini his instructions to the delegates ; two points seemed to him to be of particular importance : to promote frequent confession and to encourage a renewal of understanding of the real meaning of the virtue of penance.

Conclusions of the Congress (cf. *La Croix*, April 23rd, 1952). — Though the Congress dealt with certain theological aspects of the Sacrament of Penance it had constantly in mind the work of the ministry. Its conclusions, then, are of a pastoral character. The problem of drawing to the Sacrament those who never go was not considered.

1. Many non-Catholics show great ignorance of the Sacrament of Penance, and too many Catholics keep away from it, for they have lost the sense of God and the sense of sin. Hence the need for an all-inclusive pastoral effort.

2. The Sacrament of Penance, by which the sinner is reconciled with God, makes the Christian share in the mystery of Redemption. In the person who has lost the state of grace, it produces certain effects analogous to those of Baptism : passing from death to life, from sin to grace. It is an act of our Saviour, Christ, performed by the Church.

Greater stress should be given to this idea of reconciliation with the Church ; this is brought about in a dialogue between penitent and priest to whom the faithful will have confident recourse if they are accustomed to see in the Catholic priesthood a participation in the priesthood of Christ. This reconciliation is the sole sufficient guarantee of that invisible reality, divine pardon.

3. Frequent Confession will be for militant Catholics a source of personal perfection and apostolic richness. As the Holy Father writes in his letter to the Congress : “ A militant of Catholic Action is a Catholic who receives Communion ; he must also be one who goes to Confession. ”

4. The Christian community will the more appreciate the value of the Sacrament of Penance the more it realizes it is a redeemed people, that is

to say, sinners saved by Christ. As the liturgy often invites, they will think of the horror of sin and have regard for the virtues of penance, humility and abnegation which will allow the sacrament to produce all its fruits.

The clergy will take care to help the Christian community to understand better the social aspect of sin and of the sacrament of Penance. This latter will be seen as one of the essential means placed at the disposal of the Church for building up the Mystical Body of Christ and, at the same time, an incentive to develop in the faithful a zeal for the Kingdom of God.

5. On the clergy and faithful depends the full educative value of the practice of the Sacrament of Penance.

Parish priests will remember that certain times of the Liturgical year, especially Rogations days, Advent and Lent, should be considered as special occasions for a communitarian education in the Sacrament of Penance.

Confessor and penitent can each make Confession more formative and make up in part for each other's deficiencies : an enlightened and zealous confessor can stir up penitents who make routine confessions, and a penitent who prepares for Confession with faith can make progress even with a lenient confessor.

6. The confessor should tactfully and prudently admonish the penitent in a way that the latter sees the gravity of his faults in the eyes of God, finds and adopts the means for becoming ' a new man ', conscientiously assumes his responsibilities in the home, his social milieu and in the Church. The influence of the confessor is often decisive in making souls aware of the duty of bearing witness and of guiding them to take up some form of Catholic Action and engage in temporal action.

7. For sacramental penance to be ' suitable and salutary ', it will be often opportune to give the faithful not only prayers to be recited and actions to perform in order to strengthen his generous dispositions. One might also explain to the penitent the significance of the prayers used in the administration of the sacrament, especially the prayer : " *Passio Domini nostri Jesu Christi...* "

8. The reception of the sacrament of Penance will produce greater fruits if it is combined with ' spiritual direction ', this latter being understood, especially with adults, not as a kind of coaching, but rather as a stirring of conscience to become more capable of guiding self by the light of the Gospel and the directives of the Church.

The priest will be the better ' spiritual director ' if he himself lives a deeply spiritual life, has a keen sense of asceticism, a knowledge of spiritual problems quickened by his pastoral experience, a knowledge of men and social backgrounds.

9. It is not the confessor's function to practise psychotherapy. Besides, this requires a special training. It is, however, desirable that confessors and directors be sufficiently versed in psychology to be able to avoid errors of judgement concerning the real state of a penitent and to advise, in case of necessity, recourse to a trustworthy specialist.

10. Parents and teachers have an important mission to fulfil in training

from an early age the moral conscience of children and adolescents. They should make known the beauty and the requirements of a state of grace, vivifying union with Jesus Christ, the evil of sin, explain the resources of the sacrament of Penance, and thus prepare for the indispensable action of the priest.

11. It is desirable that priests called to hear nuns' confessions be sufficiently instructed in the obligations and difficulties of the religious state so as to be able to give their penitents spiritual counsels adapted to needs.

We are pleased to see what has been done by nuns of teaching congregations to give their members a training in theology, psychology, pedagogy and catechetics in accordance with the needs of the day.

12. The Congress desires that priests, parents and teachers do their best to act according to the mind of the Holy Father expressed in his Letter to the Congress :

A. The need to enhance esteem, among the faithful desirous of supernatural life and apostolic action, for the fervent and assiduous practice of the sacrament of Penance.

B. The opportuneness " of insisting... on the normal place in a formed Catholic conscience of the virtue of penance... By holding in esteem the word penance, illustrated in the lives of so many saints, by preserving its authentic nobility, ensuring its application to life despite the discredit with which some people would hide it, the Church is supremely the educator of consciences. "

Pierre RANWEZ, S. J., *Brussels*.

Admission to the Higher Catechetical Institute. — As a supplement to the account in *Lumen Vitae*, VI (1951), pp. 704-5, here are some details as to the nature of the *Institut Supérieur Catéchétique* and the conditions for admission to it.

In the course of the recent national discussion days on religious education, Mgr. de PROVENCHÈRES, President of the episcopal committee and of the national committee of Christian doctrine, insisted on the importance of a thorough preparation of those masters who are responsible for the training of catechists and of teachers of religion, either on diocesan lines or in religious congregations.

The training of these teachers, whose responsibility will be immense, ought, to be really adequate, to be carried out at the level of higher education. It is for this reason that the *Institut Supérieur Catéchétique* has been started at the Catholic Institute of Paris, a real centre for work, training and research for a pedagogy of religious instruction which shall be truly educative of men of deep faith.

To carry out this mission, the Institute has a threefold object in view : 1) *study* of the object, subject and method of catechesis (11 hours' course per week) ; 2) *practice*, in directed and controlled stages, in three schools for children, adolescents and adults ; 3) *research work* in groups investigating particular points of religious pedagogy, for instance, the part played by pictures in Christian catechesis.

The level of these studies is obviously that of higher education. Therefore, only those candidates are admitted who have attained the requisite standard to prepare them for religious pedagogy of this type.

Besides the conditions of entry already given in *Lumen Vitae*, VI (1951), p. 704, special arrangements have been made for those candidates who are not habitually resident in the Paris diocese but who wish to obtain the licence for religious teaching in that diocese with a view to their admission to the Institut Supérieur. In order to dispense them from the difficult and expensive stay of four consecutive years in the capital (2 years for the licence and 2 in the Institut) the board will accept a year's work by correspondence, that is to say by individual work on a syllabus defined in advance and by progressive introduction to catechistic practice. These studies can be carried on under the control of the head of religious education in the candidate's own diocese, according to the syllabus of the Institut. In October, an examination on the knowledge and pedagogical aptitude of the candidate admits him to the second year for the licence.

During these years, or those preceding, the candidates must have taught religion to a sufficient degree and a certificate of pedagogical aptitude from a competent superior is required for admission to the entrance examination. The candidate is therefore about to enter on a period of serious preliminary studies both theoretical and practical on the four following subjects: theology, philosophy, psychology, pedagogy.¹ There are two examinations: June and September.

During the two years of studies at the Higher Institute, the practical and research work, as well as the lectures, allow the pupils no time as a rule to take any other courses. Religious pedagogy like any other requires observation and reflection, as well as meditation and contact with others. The pupils ought therefore, if they want to get a thorough training, to devote all their time to their work. Moreover, the classes in the different practical schools begin at the same time as those of the Institute and form an integral part of the work there. The pupils must therefore be in Paris from the beginning of October to the end of June. A good feature of the work is that it requires giving oneself to it completely.

François COUDREAU, S. S.

Directeur de l'Institut Supérieur.

¹ The curriculum, conditions and dates for the entrance examination, as well as the list of books in which the different subjects can be studied can be obtained from M. l'Abbé COUDREAU, 21 rue d'Assas, Paris VI.

Italy.

The International Congress of the World Federation of Young Catholic Women (Rome, 19-22 April, 1952). — Having before their eyes the spectacle of a world divided into two bodies, one in which man enjoys spiritual liberty, though, not always in conformity with the requirements of faith, and the other in which men have no longer the right to act according to their Christian conscience and are exposed as Catholics to severe reprisals, the organizers of the Rome Congress desired that, at the heart of Christianity, the delegates of thirty countries from five continents, should study the responsibilities of Christian people to their faith in the modern world. It was therefore necessary to study this grave problem which is today set before the Christian conscience: the problem of '*the faith living in the modern world*'. This was the subject of the Congress, approved by His Holiness the Pope.

This problem of the faith with the obligations it implies was dealt with by Father CARRÉ, a French Dominican, in three conferences of great doctrinal value. In the afternoon the doctrine of the morning was gone over and defined in its practical applications, in meetings for discussion concerning childhood, adolescence, school, parish, youth movements, etc.

In the first lecture, Fr. Carré defined the living faith as being, not a theoretical and passive acquiescence in some truths, as a Sunday 'extra', but as the conformity of a whole life in its every detail to this Truth which we profess. It is Faith inserted into the modern world, that is to say into man, a prey to currents hostile to God amongst which the Christian has to trace his course towards his ideal, in spite of persecutions and insults. Later the speaker defined the difficulties which adhesion to the faith may cause us. "The faith meets complicities and obstacles within ourselves." To keep it intact and spread our beliefs, we have to face the struggle between our human aspirations for immediate happiness and ultimate supernatural happiness. To issue victorious, the Christian can count on strength beyond his own, a strength drawn from God.

From this, it follows that man must seek as perfect a knowledge of God as possible. Conscious of what he owes to God — life, redemption, revelation — he will be led to love God and to desire the triumph of the Faith over the material, however hard the fight. He will find the strength for it in prayer and the Sacraments.

Faith meets with obstacles in the great modern philosophical trends. In the course of his second conference Fr. Carré gave a sketch of the great currents of thought which all have their source in the two basic tendencies of rationalism and existentialism.

In the chaos of thought and ideas, man can hardly see clearly by himself. Led by his own feeble light, he could not arrive with certainty at the Truth. It is the rôle of the Catholic Church to help us to judge lucidly of this confusion

of thought and passions and direct us to the most adequate form of apostolate.

And the conclusion of the second lecture admirably served as introduction to the theme of his last talk : *A living faith and our witness of today*. By God's will, man's salvation is by means of the Church, the Mystical Body of Christ. Each baptized person is a member of this Body, has his part to play in the harmony of this Body's growth, his responsibility towards the other 'members' when strength fails.

But by His redemptive act, Christ has not limited the possibility of finding salvation only to members of the Church. He gave His life for the salvation of all men, leaving to His 'disciples' — that is, to us the baptized — the mission of contributing to the salvation of others, of continuing His work among those who do not yet know Him.

We carry out this mission first and above all by being 'witnesses of Christ' and this point sums up the whole Congress. It means the living in perfect conformity with our Faith in the eyes of the world. It means that all the problems which confront us in our private, professional and social, — even, for some, international, — lives should be solved according to the directives of the Catholic doctrine which we profess. In a word, we have to think, live and act as 'Christians', that is to say as 'other Christs'.

Discussions on childhood. — What in this year 1952 is the problem of the faith as concerns the child ? How can it be solved ? This was the matter discussed in two meetings.

The countries represented were Austria, Belgium, Canada, France, Italy, Portugal, Spain and Switzerland, and all the delegates were unanimous as to the influence which — often unknown to the child himself — the surroundings amongst which he grows up have upon him. Ill-armed to react against it, the child is guided by it and, without always being responsible, acquires the characteristics which may be summed up as follows :

1. Egoism and fear of effort, tending to stifle the innate generosity of the child.
2. Lack of concern about Mass attendance,
3. Infrequent reception of the Sacraments.

But is the child to be held altogether responsible for these failings ? Ought one not to look for the deeplying causes of his lack of interest in religion in the way in which he has been taught to live this faith which he received at baptism ? Often he gets so little encouragement from his family when he wants to go to week-day Mass or to take up apostolic work that the ardent desire of his soul to respond to Christ's call is gradually destroyed.

But the parents are not the only ones at fault in this respect. Although catechetical methods have made great strides in our countries during the last few years, some less favoured regions have to complain of an entirely defective teaching which leaves the child with nothing but a series of Do's and Don'ts of an abstract nature imposed by a God whom he has not learnt to love.

The family and the school being both responsible for the religious formation of the child, it is most desirable that they should contact each other. Otherwise, it may happen that one demolishes what the other has set up.

One essential fact struck all who were present at the discussions and that is that, with very rare exceptions, the child does not know God, nor Christ, His mission or the part which He plays.

The fundamental task to be undertaken would seem, therefore, to put God back in the centre of the child's life. This is the aim of the various children's movements and the delegates each gave a brief sketch of what is being done in their countries.

Austria. — The big movements on behalf of children have suffered a bad setback owing, first, to the situation following on the annexation of the country by Germany and, today, by the Russian occupation.

There is now an attempt being made to revive them ; a movement has been started which already counts a good number of child members. It presents life as being ordered by a law based on love of nature and courage ; the children are taught to find God around them, a particularly opportune method it would seem for combatting the communist ideas which on the contrary seek to deny the existence of God. The two basic principles of the movement are : " Jesus, I love You and want to serve You always "

" I pray Our Lady to help me. "

Belgium. — The delegate from the Eucharistic Crusade described how this movement tries to make the children understand and live up to their Baptism and Confirmation. By Baptism the child becomes a Christian, that is to say, as St. Paul explains to us, ' another Christ '. Now Christ's mission on earth was to save souls by the complete offering of Himself. This mission is the inheritance of the Christian, the other Christ. He also must help to save souls. How can the children be led to carry out this mission ? By following Christ's own method : the offering of themselves. The child will offer his life to God each day in union with the Sacrifice of Christ. This gift made of his day to God leads the child to wish to make it as fine as possible, in spite of temptations. He knows, too, that every victory over himself and offered by Christ can help save souls. All the actions of his day — joys, work, troubles — are thus directed to the apostolate.

France. — The delegate from the Movement ' Ames Vaillantes ' also gave us a sketch of their programme. This is also based on Baptism and Confirmation. By His Incarnation, Christ united the divine and human natures : by his Baptism the child receives in addition to his human life, the divine life and from the latter should radiate joy, the joy of possessing God, Truth Itself, joy also from being able to transmit it to others. By His Redemption, Christ has ensured the triumph of Good over Evil ; by the sacrament of Confirmation, the child gains the strength which will help him in his daily struggle. The Church, the bond between God and the child, gives Christ to the latter in Holy Communion which is the source of charity.

The delegates from the other countries agreed that the same principles were at the root of their child movements : love of Christ, love of the Blessed Virgin. Technical details varied according to localities.

Closing and general conclusions of the Congress. — The congress came to an end with a solemn meeting at which were present several bishops who happened to be in Rome. In the general conclusions of the Congress of the World Federation of Young Catholic Women, the delegates proclaimed their faith publicly in each of the Three Divine Persons and in the Church, the depository and guardian of the Truth. They engaged themselves to follow the two directives which the Sovereign Pontiff gave them in his message : “ Faith among young people should be a prayerful faith. — Youth should be proud of their faith and accept the costs it makes on them..., they should accustom themselves to making *sacrifices* for their faith. ”

After this fruitful Congress, each member left Rome with a clearer consciousness of the worldwide seriousness of the problem of the faith among young people and the responsibilities of every individual in the problem.

Marie-Thérèse REZETTE

‘ *National Director of the Croisade Eucharistique.* ’

Norway.

Institute for the promotion of religious formation. — Among Protestants in Norway there is an organization for the promotion of religious formation in the home and at school : the *Institutt for Kristen Oppseding*, which publishes a review *Prismet*.¹

Convinced of the need to increase the number of Christian teachers and professors, the Institute grants scholarships to young Christians wishing to become teachers. In 1951 it organized in various places, for the benefit of teachers, lectures in theology and pedagogy. The success attending this venture shows that it answers a real need. A correspondence course : Main Points of the Old Testament, was drawn up in 1951.

The Ministry for Religion and Education having recently made sex teaching obligatory in public schools, the Institute is preparing a Christian programme for the teaching of this delicate subject. A book has been published and a correspondence course elaborated.

Nearly all parish councils in Norway have elected a committee to serve as liaison between their parish and the Institute. In 1951 many of these committees, in conjunction with the Institute, organized meetings for parents and teachers on the subject of religious education.

Bjarne HAREIDE, Oslo.

Head of the Institute.

¹ Address : Sinsenvn. 42; Oslo.

Spain.

The Second Plenary Meeting of the Provincial Heads of Voluntary Schools (Madrid, 25-28 February 1952). — The Provincial Federation includes at the present time 69 provincial headmasters of boys' schools, 134 provincial Headmistresses and 47 from independent girls' schools.

A year after its first meeting, the men's section held its second general council at Madrid in the premises of the F. A. E. (Federation of the Friends of Schools). 46 provincials were present and also 10 delegates with full powers, each with the technical personnel of his institute.

This meeting was important in view of the secret but stubborn opposition which has developed in Spain in recent years to the Church's being in the educational field ; criticism of the technical value of its teaching, modification of the basic law of 1938, rancour against the independent University faculty for engineers at Madrid, and, even from definitely Catholic quarters, opposition to any spread of the Church's university facilities. Spanish ecclesiastical education has great advantages but also great drawbacks ; the Church suffers in many ways from more handicaps than in some non-Catholic countries. Moreover, on the subject of the respective rights of Church and State in the educational sphere, opinions are very vexed and divergent, even amongst Catholics.

The provincials were informed of the difficulties and problems ; also of the legislative trends in the various sectors of education. They had an opportunity of discussing their views and clearing up their doubts.

Five sessions took place in three days. Good attendance and hard work was maintained throughout.

Various subsidiary matters were dealt with, such as the constitutions of the Federation, which were submitted after revision to the Cardinal Primate, archbishop of Toledo, the relations of the institutes with the Ministers for Labour (social insurance, allocations bonuses), Finance (taxes, industrial contributions, etc.), and Education (curriculum, inspections, examinations). But the plenary council concerned itself chiefly with the scheme for reform of middle school teaching and the Church university (we avoid using the term ' Catholic ', as the State universities are officially also Catholic).

After a long discussion and numerous amendments, the Assembly adopted the following conclusions which, signed by all the provincials, have been sent to the head of the State and the Minister of National Education as also to the Apostolic Nuncio and the Congregation of religious.

Conclusions. — 1. *With regard to middle schools.* The Assembly requests that :

— In accordance with the law for primary schools, all church schools should be juridically recognized as such, which would result in any future legislative action by the State being first approved by the Church.

— Diplomas granted by Church establishments should be recognized by the State as being valid for teaching posts in its middle schools in the same or kindred subjects.

— The 1938 law referring to examinations should remain in force, seeing that other suggested formulae would mean a withdrawal of the liberty at present guaranteed by the law. If any changes are to be made, equality of rights should be fully ensured in the examinations for all classes of pupils and in every case the complete separation of the functions of teacher and examiner be maintained.

— Since unofficial schools have a right, owing to services rendered, to financial help from the State, the latter should grant economic aid to schools staffed by religious (unjustly looked upon as profit-making undertakings), by exempting them from commercial charges such as industrial taxes, land taxes, the immatriculation law, and by granting a proportionate allowance from the educational budget, as is done in States which are not officially Catholic. In this way, freedom of education would be guaranteed economically, and schools would be opened to children from the lower income families.

2. *With regard to higher education*, the Assembly hopes for :

— The creation of a Church university in which, in conformity with its rights, the Church may be able to employ its own masters to teach all the higher branches of knowledge necessary for the training of intellectuals and men of action, under the complete and immediate direction of the ecclesiastical hierarchy. This will also help to establish an adequate university atmosphere for young religious of both sexes.

3. *Concerning other matters :*

— The Assembly requests that the episcopal committee of education, unless there are unsurmountable difficulties in the way, should publish as soon as possible a declaration with regard to the Church's rights in the matter of education, so as to give a lead to the consciences of the faithful and dissipate the present confusion in men's minds, which is prejudicial to sound doctrine.

— The plenary Assembly, viewing with concern the restrictions which have been multiplied and enforced against Church schools during recent hostile campaigns, recommends the national council for education to study how to reduce these restrictions by correcting and avoiding the possible defects which are serving as a pretext to critics.

Rufo MENDIZÁBAL, S. J., *Madrid*.
Director of the F. A. E.

The International Eucharistic Congress (Barcelona, 27 May-1 June 1952). — Each of the great International Eucharistic Congresses takes some key theme which is usually the reflection of the chief anxiety at that particular time. The thought at the back of all longings, the word which rises automatically to the lips, as a prayer or inspiration, they are the thought and the desire for Peace.

The Church, sensitive to this universal feeling, has responded to the souls' need by reminding the anguished world of the source and home of peace ; and this is why she suggested as the general subject for prayer, study and action " The Eucharist and Peace ".

Prayer. — We will not describe here the great religious ceremonies which made Barcelona for five days a town of prayer. The world's papers and reviews have told us of all this. In all these ceremonies, the more or less conscious focus of all the prayer was the intention for peace among all nations and all men, by means of charity, forgiveness, mutual understanding, the acceptance of fraternity and solidarity in Christ. How many Masses, privately and fervently attended, how many communions with the offering of Christ, how many fervent adorations to obtain from heaven the grace of peace super-abounding, in these times in which the sins of revolt and hate are already abounding !

One is astounded when one thinks how, especially in Spain, preparation for the Congress has provoked generosity, sacrifices, fervour, devotion, piety in families, schools, monasteries, hospitals, sanatoria. Certainly Spanish piety is very demonstrative, and they like it so ; it is simple piety like that of children.

Besides, one must remember that very often it rises from the deepest springs of faith, a faith that the Pope recognizes as being " integral, firm, profound and apostolic ". Of course, much that is human mingled with the true piety animating the Congress ; the joy of sharing in a great national festivity ; the wish, a very legitimate one, of ensuring the full success of an event which drew all eyes of the Catholic world to Spain, and a little bit too, for we are in Catalonia, the pleasure of doing good business. Neither do we ignore the poor percentage of regular religious practice in Barcelona. All this does not detract from the extraordinarily fine sight of a great town showing Christian courtesy working zestfully to adorn and illuminate the streets (each house was adorned with the same eucharistic emblem and the same luminous cross) and the participation whole heartedly in the Congress ceremonies. And it would be difficult to find any other large European town where this atmosphere of faith and piety would be better shown.

Study. — The theme of prayer and study : " Peace and the Eucharist " filled the five days of the Congress in its five aspects : individual, family, social, international and ecclesiastical. In the halls of the University, where the public were divided into special sections : Dogmatic theology, Holy Scripture, Liturgy, Moral and Social Law, pedagogy, history and archaeology, an extraordinary number of lectures by masters of Christian thought, examined and developed some aspect of Christian peace for the meditation of the faithful each day. The organizers of these study sessions had united very happily the two aspects, individual and social, of peace in one subject for study, showing how the growth of the peace of Christ in the soul is conditioned by the development in it of Christ's charity and will to serve. The Eucharist, by its grace creating interior self-conquest and desire to give, is the source of this growth. Perhaps it is to be regretted (at least in the course on pedagogy which

we attended) than the Eucharist under its aspect of the presence of Christ in the tabernacle and Communion as the possession of God in our souls, was more often spoken of than the Eucharist in its sacrificial reality and Communion as participation in the eucharistic offering of Christ. The result was a certain dogmatic poverty. In the same way, one might regret that the majority of the Spanish speeches were founded too much on the thomist definition of peace : *the tranquillity of order*. This definition ignores too much the need for mobility and the will for renewal which should cause the birth in us of the grace of peace by means of an effective wave of eucharistic love. One could define peace as " the harmony of movement ", a definition which keeps the properties of that of St. Thomas but puts the accent on the dynamic aspect of peace. A " harmonious movement " is also order, and the harmony of the movement denotes tranquillity. But this order and this tranquillity cannot be acquired once and for all, for it would turn into sclerosis, routine and social injustice. True peace is the ever shifting result of the will for justice and charity continually renewed. In the individual, the family, society and the community of nations, peace is the harmonious movement of man, as of humanity as a whole, towards his end. We Christians know that this movement cannot be harmonious unless animated by the spirit of eucharistic love and will which comes to us from Christ.

The work of these special sessions was carried on in meetings of national or linguistic groups and the morning finished with a general session in the great hall of the university where a system of headphones and translation into five languages allowed one to follow the lecture of one of the chief masters of present day theological thought :

- The Rev. Fr. GARRIGOU-LAGRANGE, O. P. spoke on *The infinite value of the sacrifice of the Mass for the pacification of the world*.
- The Rev. Fr. BEA, S. J. on *The idea of peace in the Old Testament*.
- The Rev. Lorenzo RIBER on *The synaxes (meetings) of early Christians and the peace of Christ*.
- The Rev. Fr. Pius PARSCH, C. R. S. A. on *To whom thou givest faith give also peace*.

Action. — The Eucharist is the sacrament of unity, the sign and cause of this mystical union which, in the Church, men strive to realize according to the supreme desire of Christ : " That all may be one. " To reach this goal the Eucharist should gather us together in mutual respect and comprehension, in this reciprocal charity which discovers in another reasons for friendship. A Congress is itself a public and solemn act of unity, it is a union, almost a unification in the name of a mystery and of love. And when the ' Congress ' the reunion, is made in the name of the Lord, this action is blessed and already bears fruits of peace " Where two or three are gathered together in my name there am I in the midst of them. " It is a positive act of Christian formation that the representatives of so many nations should meet together before the Eucharist, that they should be together in moments of intense piety, that they should, for days together, have a sight of all the regions of the earth aspiring for interior and exterior peace in justice and fraternal

sentiment. One may hope that for everyone it will open their mind and heart, and renew their will to charity, devotion and ardour. Better still if each of the thousands and thousands attending the Congress returns to his country, province, his family, an apostle of peace, recalling the words of the beatitude : " Blessed are the peacemakers. "

One of the most important works of peace in the life of the Church is the encouraging of a greater understanding of the eucharistic sacrifice among Catholics. At present it is almost unknown. Another, even greater, is to encourage a real sharing by the faithful in the peace offering of Christ, by various living gestures of the liturgy and above all by sacramental Communion. Pius Parsch in his brilliant lecture in the ' Paranimfo ' of the university gave expression to one of his desires and hopes : that the next Eucharistic Congress, in 1960 probably, should not take place in one particular town, but, so as to be truly universal, should be declared open by the Pope in all the dioceses of the whole world. It would last for a year and would consist in a renewal of the liturgical life in every parish, by a thorough and live teaching on the Mass and by a general movement for active community participation in the sacrificial offering of Christ. As a preparation for this universal renewal of the eucharistic life, the Pope would gather together in 1959 a great number of liturgists who would spend a year studying the changes to be made in the structure of the Mass, prepare an edition of the liturgical text in the vernacular, settle the actions of the people in their active participation, examine the possibility of sacramental Communion at every Mass, even late Masses, etc.

The speaker was tremendously applauded ; which shows that in all Christian countries a similar hope is felt among the intellectual élites, who wish every Catholic to be able to understand thoroughly that the sacrifice of Christ is the unique source of peace, for " there is no peace but that of the Prince of Peace " (H. H. Pius XII).

Albert DRÈZE, S. J., *Brussels*.

II. LITERATURE

ENGLISH LANGUAGE

I. Great Britain.

The Art of Teaching,¹ by Gilbert HIGHET : enlightened and human ideas, by a Scottish professor at Columbia University, somewhat in reaction against pedagogy as a 'science'.

The Art of Preaching,² by Ferdinand VALENTINE, O. P. : a fresh and unusually wide view of an old subject.

The Small School,³ by Vera E. POOLE : interesting account of what education can become in a voluntary school with a true family spirit.

The Young Wage-earner,⁴ by T. FERGUSON and J. CUNNISON : a somewhat depressing research about city youth (Glasgow).

The Preparatory Schoolboy and his Education,⁵ edited by E. H. ALLEN and L. P. DEALTRY : an authoritative description of the particularly English institution the "prep-school".

*A Survey of Rewards and Punishments in Schools*⁶ : results of an enquiry amongst teachers, children and administrators, but not psychologists. Teachers feel it necessary to keep corporal punishments ; children seem to take most notice of reports to parents.

F. H. DRINKWATER, *Dudley*.

The Paternoster Publications have published a booklet *Taking the religion Lesson*.⁷ They are the notes of a series Religious Method lectures given at St. Mary's Training College, Strawberry Hill. It appears that so many requests were being made from outside for the cyclostyled notes that Fr. CRONIN decided to have them printed.

¹ Gilbert HIGHET, *The Art of Teaching*, Methuen, 1951, 8vo, 266 pp., 12/6.

² Ferdinand VALENTINE, O.P., *The Art of Preaching*, Burns Oates, 1952, cram 8vo, 222 pp., 18/—.

³ Vera E. POOLE, *The Small School*, Gollancz, 8vo., 168 pp., 10/6.

⁴ T. FERGUSON, J. CUNNISON, *The Young Wage-earner*, Oxford University Press, 1951, 8/6.

⁵ E. H. ALLEN, L. P. DEALTRY, *The Preparatory Schoolboy and his Education*, Evans, 1952, 9/6.

⁶ — *A Survey of Rewards and Punishments in Schools*, Newnes, 1952, 42/—.

⁷ Kevin CRONIN, C. M., *Taking the Religion Lesson*, London, The Paternoster Publications (67, Fleet St.), 1952, 94 pp., 5/—.

Though brief, these notes are 'meaty'. Every paragraph gives a teacher plenty to think about; some of them would require a book to develop the thoughts contained.

First, come two theoretical chapters on the General Aims in the Teaching of Religion and the Place of the Catechism in Religious Instruction. The first is excellent. To know, love and serve God in the plan of divine Providence is to know, love and imitate Jesus Christ. Therefore, religious teaching must be strongly Christocentric. Moreover, we are not simply to know the revealed truths but to live by them. That means instruction is not enough, but the whole person, intellect, will and feelings, must be won to Christ. Therefore, the educationalist must have a knowledge aim, a conduct aim and an affective aim in his teaching. Finally, since the Holy Ghost dwells and operates in the souls of the young Christians, the teaching will be a cooperation with grace on the part of teacher and pupil.

The second chapter sums up the arguments for and against the method of instruction based on the Catechism. Fr. CRONIN points out that most of the usual objections would fall if the catechism were regarded not as the children's text-book but as a convenient reference book for them.

The greater part of the book is taken up with the practical side. The author proposes a plan of a religion lesson, and then considers the following points: the aim of the particular Religion Lesson (always a knowledge aim, generally a conduct aim, sometimes an affective aim) — the preparation (recapitulation or approach through interest) — presentation and explanation (story, visual aid, doctrine, blackboard exercise, reference to catechism) — application (relate truth taught to child's life and conduct) — activity (written, oral or art activity).

Each of the above points are developed in the remaining chapters. Catholic teachers will find great help in them. Perhaps one small point is not made clear. Fr. CRONIN says that the questioning should be informal, i. e. independent of the text book and its terminology. But, surely, if one is using a text-book, then 'formal' questioning would seem to be also required in order to make sure the pupil has grasped correctly the subject matter. It need not be a mere memory test nor destroy spontaneity and initiative.

A final chapter sums up the whole book in the form of Twenty Questions (in which one detects Fr. Drinkwater's influence as well as that of the B. B. C!).

Francis SOMERVILLE, S. J., *Brussels*.

India.

Social Morality. — Famine, child mortality, the high rate of deaths at childbirth, have led many thinkers to suggest "birth control" as a remedy. In their eyes, the root of these evils lies in the too rapid growth of the population.

In a book *Too Many of Us?* Father Albert NEVETT attacks with severity

this way of thinking. ¹ The natural law, the traditional teaching of the Church, are opposed to the fraudulent limitation of births. History proves that anti-conceptual practices reveal a spirit of unrestrained seeking for pleasure and too often open the way to immoral and criminal eugenic practices. Hindu religion itself inculcates family traditions which are tenacious and deep. Gandhi — whose influence remains extremely strong — used all his gifts of persuasion to establish the rule of Indian morality based on the religious books of his country. He fought ‘ birth control ’ openly and one can find amongst his writing a very pure and elevated teaching on marriage.

The promoters of birth control rely on scientific considerations. The author meets them on their own ground and refutes them.

In the course of the XIX century the population of Western Europe (and particularly England) increased more rapidly than that of India in the XX. In spite of extreme overcrowding these countries enjoyed great prosperity. Cannot India imitate Europe ? Does she not possess great stretches of fertile land and a richer subsoil ? The adequate remedies are easy to find ; the scientific and methodical exploitation of agriculture, better cattle raising, development of industry and commerce, application of hygienic and medical measures.

Father NEVETT does not say anything he cannot support with statistics, history and scientific facts. He calls upon specialists in the spheres with which he is not familiar. A doctor of medicine, Mr. L. TUMMERS, has been given a chapter on the medical aspects of birth control.

The book, which we owe to the Indian Institute of Social Order, is a sound piece of work and seems to reduce to nothing the rather weak arguments of the partisans of ‘ birth control ’.

The reader would have preferred more numerous sub-titles; he would then have been able more easily to gather the logical thread of the pages which are sometimes turgid and in which polemics occasionally do harm to clarity.

Albert LÉONARD, S. J., Brussels.

United States.

Higher Education. — In the United States of America the Catholic colleges give the students religious instruction ; being only for two hours a week, the course takes at least two years, sometimes four. The Reverend Roland G. SIMONITSCH, C. S. C. ² has conducted a wide enquiry in 39 Catholic institutes with a large and almost entirely masculine population. The lengthy questionnaire which he sent round has included all the aspects of their reli-

¹ Albert NEVETT, *Too Many of Us?* Poona, Indian Institute of Social Order, 1952, X-188 pp., Rs. 3.00 (or 6/—, post free).

² Roland G. SIMONITSCH, C. S. C., *Religious Instruction in Catholic Colleges for Men*, Washington, The Catholic University of America Press, 1952, XVI-328, \$ 4.00.

gious instruction : the objectives, often too vague ; the syllabus and its subject matter, the constant subject of strife ; the doctrinal aspects which progress in theology or contemporary thought have emphasized. He set very pertinent questions as to the qualifications of the teaching staff and their often deficient training — the mentality of the Catholic and non-Catholic students, their reactions, problems, desires.

The author proceeds in a very methodical fashion ; he puts each problem succinctly, sets out the questions which he sent round, quotes the answers received and points out the tendencies, similar or conflicting. Numerous graphs illustrate the results of the enquiry.

The author hopes that his colleagues will work without haste, as pioneer work requires. He thinks that the objectives of religious instruction at the higher level have never been clearly formulated ; nothing constructive can be attained without a clear idea of the end to be reached. He observes — without displeasure, we may be sure — that there is a growing dislike of the scholastic presentation of religious instruction and a more realistic orientation, capable of influencing the heart as well as the head, and of guiding the layman through the problems of his personal and social life. On other points Father SIMONITSCH advocates : training of teachers, better organization of the faculty ; stiffer examinations for the university grades ; instruction suitable for non-Catholics... The frankness of the correspondents and the conclusions drawn by the author leave no room for doubt as to the difficulties of American educators. His book comes at the right time, and is a basic work for those who have the responsibility for religious instruction in the American colleges. It is full of points and suggestions for all those who are interested in the Christian instruction of undergraduates.

As Father SIMONITSCH notes in his conclusions, a deeper theological treatment seems to be called for. Is not this the most urgent task ? And does not the uneasiness which all his correspondents agree in expressing come from an imperfect understanding of the Christian message ? Let us explain. We are not casting aspersions on the theological learning of educators nor the spiritual life they foster. But perhaps their teaching would have gained from some of the examples set by German theologians. It is a matter of determining the profound meaning of the « Good News », picking out the essential elements of it, purifying it from the dross which never cease to accumulate in the course of centuries. Liturgy and Scripture — these two important sources of Tradition — clearly light up the essential traits of the *message* and leave in the shadow other elements of secondary importance.

A teaching adapted to the necessities of our times, a complete instruction, arming the Christian to meet contemporary society and save his soul, will be one which enables him to grasp accurately the essence of revelation and the history of salvation.

Church and School. — In this third series of sermons and speeches, ¹ the Apostolic Delegate to the United States has given several pages to educa-

¹ Amleto Giovanni CICOGNANI, The Most Rev., *Addresses and Sermons*, Paterson, N. J., St. Anthony Guild Press, 1952, XIV-382 pp., \$ 3.50.

tional problems (cf. 119 ss., 132 ss., 294 ss., 302 ss., 309 ss., 451 ss., 467 ss.). He well stress the duties of the parents, affirms the rights of the Church and the rôle of the State. Those delicate questions which are the subject of litigation and often heated controversy in America are treated with much discretion and sobriety ; the strong principles of the Church are none the less presented with firmness and clearly.

Albert LÉONARD, S. J. *Brussels.*

Religious Sociology. — The editors of *The Sociology of the Parish*¹ emphasize the introductory character of this symposium. So we must not expect more from it than it claims to give. Chapters I to VII describe the history and organization of the parish in the U. S. A. Chapters VIII to XI are the best in the book. C. J. NUESSE outlines some empirical problems for social research in the parish. George A. KELLY describes the parish census and G. J. SCHNEPP the parish survey. These apply to the American scene ; but we think they will be illuminating to Catholics in other English-speaking countries where this sort of work still waits to be done. Many problems are touched upon which are common to the Church in all countries today. The Rev. F. B. DONNELLY writes a thought-provoking chapter entitled *The Pastoral Ministry in Transition*, and shows the place for a personal and institutional apostolate under modern conditions.

An appendix gives a brief account of parish research in Canada, Germany and Poland. Unfortunately, the editors were unable to provide an account of what has been done in France and Holland ; these are just the two countries, in our opinion, where such studies have been conducted most thoroughly and scientifically.

Francis SOMERVILLE, S. J., *Brussels.*

¹ *The Sociology of the Parish*, editors C. J. NUESSE and T. J. HARTE, Milwaukee, The Bruce Publishing Company, 1951, 354 pp.

FRENCH LANGUAGE

Teaching the Mass to the Children. — In this bibliographical note we put before readers some books and pamphlets composed to help children understand the Mass and take part in it. We will consider for the most part what has been published in the last five years.¹

I. Understanding the Mass. — We will consider the ages 3 to 9 and 9 to 12, and the books intended for parent or teacher and those to be used by children.

AGE 3 TO 9. — *Guidance books.* — For a very first introduction to the Mass we may point out three books. In *L'éducation du sens religieux*,² M^{me} LUBIENSKA DE LENVAL is chiefly concerned with children of 3 to 8 years old. She places the liturgy at the basis of all religious education, since by it the whole person participates in the sacred mysteries. One must first become familiar with liturgical attitudes, the language of the Church and biblical symbols. One method recommended by the author is a silent participation in which the children are taught to stand up, bow down, kneel, sit down, make the sign of the cross, etc., according to the different parts of the Mass.

Another book destined for mothers to give a first introduction is *Comment apprendre à nos tout-petits à vivre leur messe*.³ It presupposes that the children possess a *Missel des petits amis du Christ Jésus* (ages 5 to 7). The pictures in this missal are produced as loose sheets; they can be grouped in 'ideas' and the mother can comment on them. The ideas are: sacrifice, our participation, our union with the Church, our preparation.

The most complete work to help the parent or teacher is undoubtedly *Le mystère de la Messe et l'enfant*.⁴ Here they will find a doctrinal study, pages on the psychology of small children, and a very practical method to help children participate in the Mass (dialogue, singing, bodily posture).

Reading book for children. — Eight year olds will like *L'histoire merveilleuse de trois petits grains de blé*⁵ (good seed, wise seed, poet seed) which after

¹ For books published earlier, see P. RANWEZ, S. J., *Aspects contemporains de la Pastorale de l'enfance*, Paris, Éditions du Vitrail, 1950. — In the next number we intend to complete this note with books for adults.

² Spes, Paris, 1946, 276 pp.

³ Paris, 19 rue de Varenne. 1952, 24 pp. and detachable pages.

⁴ Offices of "Formation chrétienne des tout-petits de Belgique", Namur. 120 pp.

⁵ By R. BEAUCLAIR, Tournai, Casterman, 1950, 48 pp.

the sowing, growth, harvest, threshing, grinding, become consecrated hosts for a First Communion. The stages in the life of the little seeds are put forward as a picture of the child's own life.

AGE 9 TO 12. — *Guidance books.* — Teachers will find help in Dom LEFEBVRE's *Pour comprendre la messe*.¹ The middle course is for children of ten and eleven.

Canon BOYER has some little folding sheets entitled *Mon devoir de liturgie. La sainte Messe*.² By answering questions, explaining the pictures and doing various exercises, the children are led to study the meaning of the Mass and its rites.

Priests in parishes where religious practice is very bad have tried out new experiments and then described them. Two of these come from the suburbs of Paris. *Initiation des enfants à la messe*³ describes a method used with a first year catechism class of children coming from non-Christian homes. Having had no training at all, the children spend some months in a sort of catechumenate. They do not assist at Mass, but come to meetings for prayers and lessons, where the various themes of the Mass are in turn explained and lived (e. g. the theme of prayer, house of God, offering, sacrifice, communion, etc.).

A similar effort is given a booklet *Si tu savais le don de Dieu*.⁴ The method here followed is to gather the children in a room suitably prepared and get them to take part in a sort of paraliturgic which brings out some particular aspects of the Mass: praying together, family meal, paschal meal of the Chosen People, farewell meal, sacrifice, etc.

II. Taking Part in the Mass. — It would seem pointless to quote the numerous missals in French for children of these ages. Readers may, however, be interested to have some idea of the different kinds of missals that exist. We may well wonder whether children in English-speaking countries are so richly catered for.

Missals for children 6 to 9 years old. — Usually these missals contain only the Ordinary of the Mass. Efforts are made to adapt them to the minds of the little ones, to be faithful to the liturgy, and gradually to introduce the user to the mystery of faith. Usually one page is an illustration of a part of the Mass and on the opposite page is a short text.

¹ Apostolat liturgique, Saint-André-lez-Bruges, Belgium, 1946, 40 pp.

² Paris, L'École, 1951.

³ By abbé LELUBRE, *Collection de Pastorale liturgique*, Saint-André-lez-Bruges, 1951, 83 pp.

⁴ *Équipe sacerdotale du Sacré-Cœur de Colombes*, Secrétariat paroissial, 1951, 143 pp.

Some do have a few Propers besides the Ordinary, thus providing a certain variety of Masses.

Missals for children 9 to 12 years old. — One can go further with these children. They can be given more complete translations of the liturgical texts. It becomes easier to initiate them to the daily variations in the liturgy and give them at least a summary of scriptural teaching. This is the age when one can get them to take an active part in the Mass by means of dialogue, singing, and thus create a sense of brotherhood in the Eucharist. With a child of eleven or twelve one should consider whether it would not be better to provide him, not with a child's missal, but with a good Sunday or daily missal for adults.

There exist missals with the Ordinary only, the Ordinary and a number of Propers, Sunday missals, daily missals. Unlike those for adults these daily missals contain abridged texts, the translations are adapted and commentaries of difficult passages are given.

Finally, there are Mass commentaries, dialogue Masses and sung Masses.

A good way of introducing children to the Mass is to get them to serve Mass. A number of guides for Mass servers have been published.

Pierre RANWEZ, S. J., *Brussels.*

ITALIAN LANGUAGE

Italian publications give evidence of a revival in method and of wide documentation.

Method. — FR. ANGELINO has gathered the theoretical and practical ideas necessary for catechists in these days.¹

FR. REMO has published a remarkable study of catechetical science and practice throughout the world. The three volumes contain a rich bibliography.² In a separate small book, the author gives some lessons, diagrams, drawings and suggestions to promote active methods.³

Primary and Secondary Teaching. — GESUALDO NOSENGO, the well-known Italian pedagogue offers the fruit of his experience in *Incontro a Cristo*, a lively explanation of religion.⁴ The interest is centred upon Jesus Christ, every means are taken to lead the pupils to react to the teaching and awaken in them sentiments of friendship for Christ.

Another known catechist, SILVIO RIVA, gives us the results of an experiment in parochial catechism.⁵

Finally, we may mention a commentary on the catechism of Pius X with the illustrations taken from the life and writings of Don Bosco.⁶

Vincenzo SINISTRERO, S. D. B., Rome

¹ FR. ANGELINO, *Maestro catechista*, Ed. Sussidi.

² FR. REMO, *Educazione catechistica. Organizzazione catechistica. Diddattica catechistica*, 3 vols., Ed. Sussidi.

³ FR. REMO, *Attivismo catechistico*, Ed. Sussidi.

⁴ G. NOSENGO, *Incontro a Cristo*, Florence.

⁵ S. RIVA, *Catechism o eParrocchia*, Rome, Cenac.

⁶ P. M. BOTTINI, *Catechismo di Pio X, commentato con fatti, detti e scritti di S. G. Bosco*, 3 vols.

IMPRIMATUR

Mechliniae, die 3a Julii 1952

† L. SUENENS, Vic. gen.

ÉDITIONS J. DUCULOT, S. A., GEMBLoux.

(Imprimé en Belgique)

(Printed in Belgium)

